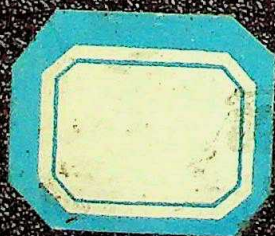


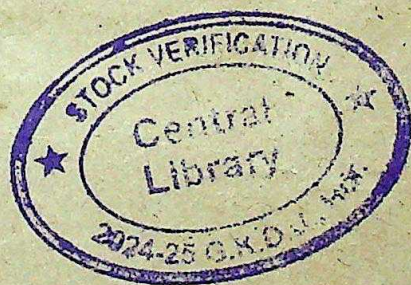
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इतिहास पत्रिका

Itihas patrika

इतिहास

गुरुकुल काँग्रेस

VOL. 3 NO. 1

QUARTERLY JOURNAL

3 APR. 1983



For details see inside.

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Front page Photograph is of three Hindu Gods. Please do not mistake it for a photograph taken from any Indian temple. These are the photographs of idols of Hindu deities worshipped in Siberia and Mongolia. The one at the left known as 'AYU DEVTA' (God of Life) is still invoked in Siberia if some near and dear one falls seriously ill. The other two are just samples of the many Gods and Goddesses sold in the bazar of ULAN BATOR, the capital of Mongolia. Hindu deities - Shivaling, Lord Ganesh, Lord Vishnu are practically found in all ancient civilizations. This definitely suggests some common link of religion, culture and Philosophy which existed in all ancient civilizations of the world. It will be interesting to know what Western Scholars, Historians and philosophers of late nineteenth and early twentieth century felt of this common link or of India and its influence over the rest of the world.

AMPTHILL, LORD GOVERNOR of Madras, while declaring open the Madras King Institute of Preventive Medicine, February 1905, said :

"The people of India should be grateful of Col. King for having pointed out to them that they can lay claim to have been acquainted with the main principles of curative and preventive medicine at a time when Europe was still immersed in ignorant savagery. I am not sure whether it is generally known that the science of medicine originated in India, but this is the case, and the science was first exported from India to Arabia and thence to Europe Down to the close of 17th century, European physicians learnt the science from the works of Arabic doctors, while the Arabic doctors many centuries before, had obtained their knowledge from the great Indian Physicians such as Dhanwantari, Charaka, and Sushruta. It is a strange circumstances in the world's progress that the centre of enlightenment and knowledge should have travelled from East to West leaving but little permanent trace of its former existence in the 'East.

Now we are beginning to find out that the Hindu Shashtras also contain a Sanitary Code no less correct in principle and that the great law-giver Manu was one of greatest sanitary reformers the world has ever seen."

BEALS, author of the Buddhist Record of the Western World, Vol.II, p.269, says:

"The obnoxious prohibition to cross the Attock is of recent origin. The Hindu possession of the Afghan (ahigan) and Persian territories was a relic of their ancient conquest, so late even as the First few centuries of the christian Era, the Hindus lived in thousands of Turkistan, Persin, and Russia. The Chinese traveller Hienen Tsang (630 A.D.) noticed that the chief cities of Persia, Hindus were settled enjoying the full practice of the religion."

BIORNSTIERNA COURT, in his most invaluable book, The Theogony of the Hindus, says :

"No nation on earth can Vie with the Hindus in respect of the antiquity of their religion. It is there (Aryavarta) we must seek not only for the cradle of the Brahmin religion but for the cradle of high civilization of the Hindus, which gradually extended itself in the West to Ethiopia, to Egypt, to Phoenicia, in the East to Siam to China and to Japan, in the South of Ceylon, to Java and to Sumatra, in the North to Persia, to Chaldia and to Colchis whence it came to Greece and to Rome and at length to the remote abode of the Hyarpboreans".

Institute for Rewriting Indian History

इतिहास पत्रिका

Itihas patrika



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3RD APRIL 1983

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1. Editorial	...	2
2. Nilmat Puran (by N.M. Magazine)	...	3
3. Acupuncture in Ancient India (by Dr. C.B. Desai)	...	6
4. Inaugural speech on Seminar on Science & Technology in Hindu Tradition (by S.V. Velankar)	...	22
5. London Calling (by V.S. Godbole)	...	25
6. Question Box	...	26
7. Correspondence	...	28
8. Seminars & Conferences	...	31
9. News in Brief	...	32

Editorial

Indian citizens for last few years have been showered with various multi-point programmes by their Government to eradicate poverty and establish equality in the country. We do not see a uniform acceptance for this as ruling and opposite parties differ in their views in this regard. However, Indian citizens have shown an uniform discipline and agreement in accepting a three point programme of ignorance, negligence and apathy towards their ancient history, religion and culture. It is undoubtedly true that owing to various causes we have absolutely forgotten the basic values of old things and the eternal principles underlying our social, institutions, religion and philosophy. As a solution to all this, we adopted so-called modern, scientific and secular principles to achieve equality, peace and better understanding between human beings. Unfortunately this Wedding has not yielded anything fruitful in achieving any of these principles but have successfully destroyed their pride respect and faith in their ancient history and culture.

It is a known fact that a huge collection of uncatalogued manuscripts written in Sanskrit, prakrit and in different Indian languages is lying deposited in various libraries, Indological Institutes and Museums in the different European countries. Dr. V. Raghavan, Professor, University of Madras paid visit to a considerable number of these institutions in 1953-54 and submitted a report to the Government of India. There were stray attempts made by some scholars during last fifty years at cataloging but all these have ended unsuccessfully. The cataloging of 6,600 or more uncatalogued Mss. donated by Maharaja Chandra Shumsher of Nepal some were during 1900 A.D. to the Bodleian Library, Oxford was undertaken by Prof. Johnston, the then Boden Professor in 1939 but he could not complete the work and this Volume of valuable Mss. is yet inaccessible to the scholars of the Indological World. Mr. Schubring, Mrs. K.L. Janert and N. Narsinh Poti have systematically brought to light some of the Mss. lying uncatalogued in Germany. Mr. J.D. Pearson, Librarian School of Oriental and African studies, University of London had made a survey of Mss. Lying uncatalogued in U.K. and published a paper "Oriental Manuscript collections in U.K." This paper was published sometime after Dr. Raghavan's report to the Government of India. Mr. Dilipkumar Kanjilal and Mrs. Kripamayee Kanjilal published a paper "Uncatalogued Sanskrit and Other Manuscripts in Europe". They did this work as Research Fellow under the Association of Common Wealth Universities, Great Britain during the period 1969-1971. They say in their paper, "The Figures which we come across did not tally with that of Dr. Raghavan. The pilfering with Indian Treasures is known vice in India, in international market Indian art specimens are being smuggled even upto this date; but in established institutions this discrepancy of the figures is to be attributed to the absence of cataloging only. "Their paper mentions approximately 20,000 uncatalogued manuscripts in European countries. No superlative degree can express this ignorance, negligence and apathy shown by us and our government. Probably these manuscripts may not have anything to add to non-aligned movement and thus there are no budget provisions for this work. Thanks to the zeal of individual scholars of Europe who engaged themselves in studying these manuscripts under all adverse circumstances, failing which this entire treasure would have passed oblivion.

It will be worth noting the increasing attitude to learn Sanskrit in the countries like Japan and China when we in India are trying to purge Sanskrit words from our vernacular languages. A delegation of Chinese Sanskritist led by Professor Chi Hsien-lin accompanied by two young scholars visited Tokyo, Japan on 15th July, 1980. During their stay in Japan they visited various centres of Indian and Buddhist studies. Later a delegation of Japanese Scholars led by Prof. Nakamura was invited

to China (12-27 Sept. 1980) to meet Chinese Scholars in Oriental studies and Sanskrit. Japanese have started translating Technical Sciences from Sanskrit and very recently three young scholars M. Yano, T. Hayashi, and Y. Ikari translated Aryabhattacharya, Lilavati, and Apastamba Sulba-Sutra. In a country like Hungary there are many Sanskrit scholars working in scientific Libraries and different institutions of academy of sciences. Very recently a Hungarian professor Gyula Wojtilla published the Sanskrit Work Kasyapiyakrsisukti, finished his monograph on the Sanskrit terminology on agriculture, and wrote an article on the Sanskrit sources of gemmology.

What a great pity, countries observing any mode of governmental pattern Socialistic, Communist or Democratic are trying to learn from our ancient civilization and language and we are trying to Westernise blindly in every walk of our life, where else in the world can we see this pure ignorance and negligence?

This is the first issue of 1983 and my thanks to all those who patronised Itihas Patrika during the year 1982. Hope readers will continue to do so with same kindness and affection in future.

Nilamat Puran

By N.M. Magazine

The Rajtarangini of Kalhana and the Nilamat Puran are very ancient historical records, setting out the chronological order of ancient kings who ruled Kashmir, and also describe other aspects of life in ancient Kashmir such as customs, rites, rituals, traditions and the culture of our ancestors. Kalhana wrote Kashmir's history in 1148 A.D. beginning with 3450 B.C. About the year in which, (viz., 1148 A.D.) when Rajtarangini was written, there is no dispute or confusion. Opinions differ only on the date of the composition of the Nilamat Puran because scholars are easy going and do not exert themselves to study the ancient records that are available in Sanskrit or in the Sharda scripts. Dr. Ved Kumari of the University of Jammu, who has exhaustively translated that Puran into English, also suffers from the same confusion. She has also committed the same mistake in assuming that the Nilamat Puran was composed in the 7th century A.D. That is a great historical blunder. Her assumption is contrary to the recorded evidence available in the Rajtarangini of Kalhana, itself. That is being completely ignored by the scholars.

The earliest reference to the Nilamat Puran is found in Rajtarangini during the reign of king Damodhara I (3188-3140 B.C.), who quite evidently ruled Kashmir over 5000 years ago. This ruler of Kashmir was killed in a battle against the Yadvas in Gandhara where Shri Krishna was also present (see page 14, verse 72 of Raj. Book I by Dr. Stain). This ruler lived before the Mahabharata war (3138 B.C.).

Gonanda is identified as the first known king of Kashmir, though 52 other kings preceded him whose record is not available. Gonanda's son king Damodhara I was the second king, while queen Yashovati, who ruled Kashmir for a brief period, was the third ruler. Her husband, Damodhara I, was killed by Shri Krishna in a battle on the banks of the Sindhu (Indus) river, when he attempted, with a mighty force, to obstruct the Swayamvara of the daughter of the Gandhara king in order to avenge the death of his father, Gonanda, who was killed earlier in a battle at Mathura.

Yashovati (3140-39 B.C.) who was pregnant when she became widow, succeeded her husband, Damodhara I, and was installed as ruler of Kashmir by Shri Krishna Himself with the consent of the council of the ministers. On the eve of the birth of her posthumous son, the preliminary rites were performed and the child was named after his grand-father and was later crowned king of Kashmir as Gonanda II when he was only twelve days old. This event is recorded in the Nilamat Puran itself.

Since Gonanda II (3139-3083 B.C.) was one year old child Rajtargini relates that neither the Kauravas nor the Pandavas sought his support. The Nilamat Puran confirms this too. The people of Kashmir generally adhered to the rites, rituals and the customs prescribed in the Nilamat Purana for the Kashmiris. Those practices were however, neglected or ignored during the reign of Abhimanyu (1234-1182 B.C.), resulting in divine wrath on Kashmir due to which the people suffered terribly. God Nila warded off the afflictions of excessive snowfall etc. on Kashmir when Chandra Deva, a Brahmin worshipped the deity. Therefore, those sacred rites and customs were revived by King Gonanda III (1182-1147 B.C.), who introduced the pilgrimages, sacrifices and other worships in honour of the Naga deities as prescribed in the Nilamat Puran, which are mostly followed even now in the Kashmir valley to a great extent. (Raj. P. 178, Part I).

I need not make further mention here of other kings that followed Abhimanyu in Rajtarangini of Kalhana. In their context too the Rajtarangini also mentions the Nilamat Puran.

Nilamat Puran opens with a dialogue between Vaishampayana and Janmajaya. The latter enquires as to why the king of Kashmir had kept himself aloof from the belligerents of the Mahabharata war (3138 B.C.). Vaishampayana explains that a few years prior to the commencement of the Great War, the ruling prince of Kashmir, Gonanda I had lost his life in a battle in Mathura, where he as a kinsman of Jarasindha had fought against the Yadvas. Gonanda's son and successor, Damodhara, was provoking to avenge his father's death and in pursuit of his object he proceeded towards Gandhara with a huge army, where the chief of the Yadvas, Shri Krishna, was present at a Swayamvara (a marriage function). In the battle that followed with the mighty Shri Krishna, king Damodhara was defeated and killed.

It would not be out of place here to mention a few verses from the Rajtarangini which undoubtedly proves the antiquity of the Nilamat Puran further. If this Puran were not older than Mahabharata war then Shri Krishna should have not quoted a reference from the Nilamat Puran to appease the Council of Ministers installing the queen Yashovati as the ruler of Kashmir after the death of her husband, Damodhara. It is, therefore, quite evident that this puran was a well known book not in Kashmir only but also in the rest of the country long before the said event.

The verses from the Rajtarangini are :

1. 'When his advisers at that time were grumbling (at the coronation of a woman), the slayer of Madhu (Krishna) appeased them by reciting this verse for the **Nilamat Puran**' :
2. 'Kashmir land is Parvati. Know that its king is a portion of Shiva. Though he be wicked, a wise man who desires prosperity, will not despise him.'
(Raj: p 14, verse 71-72, Book No I)
2. 'After defeating in disputation all tradition brought to an end the (observance

of the rites) prescribed in the **Nilamat Puran.**'
(Raj. p 32, verse 178, Book I).

3. 'Among the 52 rulers whom those (former scholars) do not mention on account of the loss of tradition, four, viz., Gonanda (and his successors) have been taken (by me) from the **Nilamat Puran.**
(Introduction to Rajtarangini by Kalhana p. 4, verse 16).
4. 'Eleven works of former scholars containing the chronicles of the kings, I (Kalhana) have inspected as well as the (Purana containing the) opinions of the saga **Nile.**
(Introduction to Raj. by Kalhana Book I, p. 3, verse 14).

Mention of all these events in the Rajtarangini of Kalhana and in the Nilamat Puran, prove without doubt, the antiquity of the Nilamat Puran and its existence and composition even before the Mahabharata period (5000 years back). Further it can be said safely that it appears to have been re-composed during Gonanda II's rule in Kashmir or some time later which has enabled the then copyist of the book to make the reference of first four kings in it who had already ruled Kashmir. As printing facilities were not available in ancient times, all books were written by hand or were recited extempore from generation to generation. While passing the same orally or copying it from time to time, subsequent events, (additions and alterations) might have been added from time to time to the original text. Therefore, each new version of it could differ in content and language which is quite natural. It was originally written by Nagas, a Brahmin class of great scholars, whose Sanskrit language style quite naturally differs from both Vedic Sanskrit and modern Sanskrit. That style continues even now and we still have hundreds of Naga words in use in our own day to day life in the valley. The view which ascribes the Nilamat Puran to the 7th century A.D. on the ground that it mentions Buddhism is quite untenable and unsound. Buddhism was not even born when Nilamat Puran was in existence or composed. But it is likely that the manuscript of the Nilamat Puran now available with some people is originally copied out by a Buddhist scholar of the time who interpolated references to Buddhism. The mention of Buddhism in the Nilamat Puran is obviously a later addition to it as the Buddhists do not believe in the rites and rituals and other practices prescribed in it for the Kashmiri people.

I hope this elucidation will set at rest the controversy about the date of the composition of the Nilamat Puran and scholars will continue to believe in its antiquity namely that it was composed over 5000 years ago.

Gopi Kunj,
Karan Nagar,
Srinagar - 1900100

Acupuncture in Ancient India

By Dr. C.B. Desai

1. Introduction :

Now a days acupuncture has become very popular in India, as a method of treating and curing many types of diseases. However it was introduced in countries like Sri-lanka, Malaysia, Korea, Japan, Russia, America, England and Germany nearly last two decades ago. Now they are in a position to provide the Indian medical fraternity with the latest developments in this field. It is interesting to note that this method of treating diseases was practised in India in ancient times. Our Ayurvedic texts written by such authorities as Charaka, Sushruta, Vagbhat, Vridha-Vagbhat Kashyapa etc., refer to it.

Here an attempt is made to mention all the details such as - Types of needles, Acupuncture points, Names of different diseases which can be treated etc., as gleaned from our ancient Ayurvedic texts and archaeological findings.

2. Etymology :

The term acupuncture is derived from two words Acus = needle and Puncture = pierce or prick. Thus acupuncture means piercing or pricking the body with needles. In Ayurveda we come across the words - "Vedhana, Vyadhana and Soochee-todana".

Vedhana, Vyadhana, Soochee-todana is to pierce or prick. Hence piercing or pricking the body with the needles = Vedhana, Vyadhana or todana.

(a) Vedhana :

2. शस्त्रकर्माष्टविधं, तथा, छेद्यं भेद्यं लेख्यं वेद्यं एष्यं आहार्यं विस्राव्यं सीव्यं इति ॥ सु.सू. 5/5
(Manipulations are of 8 types : Cutting, Dividing, scraping, Puncturing, probing, Taking away, Letting (oozing) and suturing S.S. 5/5).

3. बहलायाश्च शस्यते, सूची त्रिभागं सुषिरा त्र्यंगुलं कर्णवेदिनी
(Karna-Vedhani is 3 figures long. It's - 3/4 part of hollow. It is used for piercing thick lobuled ears. A.H.S. - 26/26)

4. वेद्ये कुठार्यस्थिषु। --- व्रीहिमुखेन वेधनमथो॥
(Kuthari is used for Vedhana at asthi (bones). Vrihimukha is used for vedhana K.K. 21/53).

(b) Vyadhana :

5. शस्त्रप्राणिधानं पुनः छेदनभेदनव्यधनदारणलेखन।
उत्पाटनप्रच्छनसीवनपणशारजलौकसन्धेति॥
च.सू. 11/55

(Instrumentation is of following types - cutting Dividing, puncturing, opening, Taking up, warping Suturing, Probing, Applying caustics or Leeches ect.,C.S. 11/55).

6.

पाटनव्यधनं चैव छेदनं लेपनं तथा प्रोक्षणं सीवनं चैव
पञ्चविधशस्त्रकर्म तत् ॥ च.चि. 2/5/53

(Splitting, (cleaving), Puncturing, (Pricking), Cutting, everspreading, wiping, suturing these are 6 operations C.C. 25/55)

7. उत्पाद्य पाट्य सीव्य एष्य लेख्य प्रच्छन कुट्टनम्।
छेद्यं भेद्यं व्यधो मथो ग्रहो दाहश्च तात्त्रिया॥
अ.ह.सू. 26/28.29

(Taking up, splitting, suturing, probing, scraping, warping, Pounding, Cutting, Dividing, Puncturing, Chirning, and Grasping (seizing) and Hot applications are chief manipulations). - A.H.S. 26/28,29)

8. लेखन पाटन भेदन छेदन प्रच्छन व्यधन सीवन।
कुट्टन मथन एष्यन ग्रहण इति द्वादशविधे कर्मव्युपयोगः
अ.सं.सू. 34/22

(Scraping, Splitting, Dividing, Cutting, Warping, Puncturing, Suturing, Pounding, Chirning, Probing and Grasping these are 12 operations A.S.S. 34/22).

9. कर्णव्यधनं त्र्यंगुलं आयतम् अंगुलं सुषिरं धनं वा युधिकामु-
कुलानम् ॥ अ.सं.सू. 34/23,30
(Karna-Vyadhana is a 3 figures long of which 1 fingers part is hollow or solid A.S.S. 34/23,30)

10. व्यधनं कर्णपालीनां युधिका मुकुलाननम् ॥
अ.ह.सू. 26/24

(Vyadhana is used for pricking ear-lobe. It's tip is like a jasmine-budA.H.S. 26/24).

11. कुठारिका व्रीहिमुखम्

(Kutharika, Vrihimukh, Ara, Vetasapatra, and Soochee are used for Vedhana S.S. B/4)

12. व्येध्यं अल्पमुखशस्त्रैः व्यधनीयं ॥

उल्हन टीका, सु.सू. 5/5.

(Vedhana is carried on with fine-tipped instruments. Dalhana Commentary on S.S. 5/5)

13. व्यधनं विस्रावणं --- (त्रणाचिकित्से) ॥

सु.चि. 1/8.

etc., are done in cases of Vrana S.C. 1/8)

14. एषणी व्यधनेऽपि॥

उल्हन टीका सु.सू. 8/4

(Probe is used for puncturing Dalhana Comm. on S.S. 8/4)

(c) Tudana (Teda) :

15. धूमंजनं नावनं रक्तमोक्षो दाहश्च सूची परितोदनानि।
शेष्ठा कचानां परिलुंचनानि नखांतपीडा दशनोपदंशः
नि-रक्षा भूच्छी च।

(Shock or Coma is treated by Fumigation Nasal-drops, Blood-letting, Pricking or applying heated needles at free ends of nails, Pulling hairs, or biting at free ends of nails N.R. Moorcha Chikitsa.)

16. अजानान्यवपीडश्च धूमः प्रधमनानि च।
सूची स्तोदनं शस्त्रैः दाहः पीडा नखांतरे॥
लुंचनं केश लोम्भांच दंतैः दशनमेव च।
आत्मगुप्तावधर्षश्च हितस्तस्यैव बोधने॥
(Patient in shock or coma should be aroused by application of Anjana, Avapeedana (instilling nasal drops), Dhooma (fumigation), Pradhamana (Putting powders in nostrils), Piercing or applying heated needles, at free ends of nails, pulling hairs, Biting, pressing gently the testes or by Advice C.S. 24/46, 47)

17. आद्यप्रयोक्ष्यं सन्यासे सुतीक्ष्णं नख्यं अजंजं।
धूमः प्रधमनं तोदः सूचीभिश्च नखांतरे॥
केशानां लुंचनं दाहो दंशो दशनं वृष्टिकैः।
कटु अम्ल, गालनं वक्त्रे कपिकच्छु अवधर्षणम्॥
(Translation as above (16), along with Scorpion sting, Bitters or pungents putting in mouth or applying Macuna pruries A.H.C. 7/110, 111)

18. अजानान्यवपीडश्च धूमाः प्रधमनानि च।
सूचीभिः तोदनं शस्त्रं दाह पीडा नखांतरे॥
लुंचनं केश लोम्भांच दंतैः दशनमेव च।
आत्मगुप्तावधर्षश्च हितस्तस्यैव प्रबोधने॥
(Translation as above (16) - Bhava-Prakash Madhyakhand Moorcha Chikitsa/39,40)

19. प्राणायाम उब्धोजन त्रासनानि सूचीतोदः -
संभ्रमश्चात्र शस्तः॥ सु.उ. 50/16
(Hicough is to be treated by Pranayam, Udvejana, Trasan, Needle-puncturing, Sambhrana etc., S.U. 50/16).

20. प्रनुदेत आस्था चैनं मर्माघातं विवार्यजेत्॥
सु.उ. 50/16
(Unmada is treated by piercing Ara (avoiding marmas) S.U. 62/19)

21. अंगुष्ठं उत्पलनाल आद्यैः गलान् सुदनैः सुरवैः।
तत् पार्श्वोदरं पुष्ठाणां पीडनोत्पलनालसिद्धिः॥
का.सं. रविल/समुद्धी/7/50

(Ama-dosha is removed by pricking (touching) the pharynx with fingers or stem of lotus or by accupressure on back, abdomen etc. K.S. Khil.Samashudhi 7/50).

(Please see Note-2 in appendix for instruments of Vedhana, Vyadhana and Tudana).

3. Needles :

Needles of different lengths and different metals are found during excavations in India at many sites. The needles found vary in number from one to many. The needles with eyes might be for acupuncture or for suturing but the needles without eye or with head (at some places twisted head) cannot be accounted for anything else other than acupuncture !! (Please see Note 3 - in appendix).

Chinese claim that acupuncture is being practised by them for the last 5000 years. Even then the first instance of metal needlessness found in China are from 2nd Century B.C. (In 1968 at Hsiting mountain in Manchou Country, Hopei province was excavated. The Western Han Dynasty tomb of Liu Sheng and his wife, dating from 2nd Century B.C., among the finds are nine acupuncture needles, four of gold, five of silver. This was the first discovery of ancient metal puncturing needles. (C.F. - The story of Chinese Acupuncture and Mexibustion by Fu Wei-Kang 1st Edition, 1975, page 11).

In Ayurveda we find references to types of needles, Needles of different lengths, Needles of different metals, Needles, with different tips, Special needles, Needle bundles, Properties of needles, Storage of needles, Sharpening of needles, Handling of needles, Needles as Chief Instruments.

(a) Types of needles :

Various needles described in Ayurveda are as follows : Straight needles, Curved needles, Solid needles, Hollow needles, Needles with eye, Needle without eye.

Straight Needles :

22. देशे अल्पमासे संघौच सूची वृत्ताद्वयंगुलम्।
आयता त्र्यंगुला त्र्यस्या मांसले वापि पूजिता॥
धनुर्वक्रा हिता मर्म फलकोश उदरोपरि।
इत्येताः त्रिविधाः सूची तीक्ष्णाश्च सुसमाहिताः॥ सु.सू. 25/26
(Round body, 2 finger length needles is used at least-muscular areas and joints, 3 fingers length and cutting body (triangular) needle at muscular areas and curved needle at marmas (Vital Points), scrotum, abdomen and eyes. The needle should be pin pointed and uniform body S.S. 25/23,24)

23.

वृत्ता वृद्ध हृदाः पाशो तिस्रः सूच्यो च सीवने।
मांसलानां प्रदेशानां त्र्यस्या अंगुलयामला॥
अल्पमांसास्थि संधि व्रणानां त्र्यङ्गुलयामला।
प्रीतिर्वक्रा धनुर्वक्रा पक्षाशय मर्मसु सार्धद्व्यङ्गुला॥

— अ.ह.सू. 26/20, 21

(The suturing needle should have round-body, eye, and cutting edge. Triangular and 1 finger long is used for muscular area. Needle of 2 finger-length is used for less muscular area, joints and wounds. A curved needle with roundbody and 1 1/2 fingers length is used for abdominal organ and vital points (Marmas) A.H.S. 26/20,21).

24.

सूच्यास्त्रिंशो वृत्ता निगूढ दृढपाशा ।

तत्र मांसलेषु अवकाशेषु त्र्यंगुलाभ्यस्रात्रा ॥

संध्यास्थिगणेषु अल्पमांसेषु च द्वयंगुला वृत्ता ।

पक्वाभाशये ममे सुच साध द्वयंगुला घनुर्वक्त्रा ग्रीहीमुख्य

(A triangular, 3 finger long needle is used for muscular areas. A round body of 2 fingers long needle is used at for abdominal organs, vital points (Marmas) A.S.S. 34/23 to 30.

Curved Needles :

(22), (23), (24)

25.

(पक्ष्मरोधे) शीघ्रेत् कुटिलया सूच्या भुग्दभात्रांतरे पदे ॥

The eyelids are sutured by curved needles. A.H.U. 9/36

Hollow needles : (3), (9).

Solid Needles : (3), (9).

Needles with eye : (22), (23), (24)

Needles without eye : (3), (11), (15), (16), (17), (18), (19).

26. प्रतनुकं सूच्या (कर्णवेधनार्थ) ॥

सु.सू. 96/3.

(Very thin needle is used for ear-pricking. S.S. 16/3).

27. सूच्यो द्वयंगुला त्रय अंगुलाया वा ॥

उल्हन टीका सु.सू. 96/3.

(Needles of 2 or 3 fingers lengths are used. Dahlana Comm. on S.S. 16/3)

(b) Needles of different lengths :

The needles and needles of needle bundles described in Ayurveda vary in length from 1/2 to 8 fingers (i.e. 1 cm. to 10 cms. approximately). 1/2 Finger

28.

श्वजः सु अर्धगुल आभ्यतो अष्टकंठकः मुखः ताम्रो ।
लोहो वा नासाभ्यंतरलः शोणितोक्षनार्थः ॥

अ.सं.सू. 34/29.

(The needles of 'Khaja' are 8 in number, 1/2 finger length and are made of copper or iron. It is used for blood-letting from the nasal-mucous membrane. A.S.S. 34/29).

29.

अर्धगुल मुखवृत्ते रष्टाभिः कण्टकैः श्वजः ।
पाणिभ्या मथ्यमानेन घ्राणात्तेन हरेद श्वक ॥

अ.ह.सू. 26/23, 24.

(Khaja has 8 needles of 1/2 finger length in a circle. It is used for blood-letting from nasal mucosa by churning. A.H.S. 26/23,24).

1 finger : (23)

2 fingers : (22), (23), (24), (27).

2 1/2 fingers : (23), (24).

3 fingers : (9), (22), (23), (27).

4 fingers :

30.

सर्ववृत्तास्ताः चतुरंगुलाः कूर्चो वृत्ते कपिलस्था सप्ताष्टौ ॥

वा सुवर्धनाः सप्तोऽप्यो नीलिका ध्वजा निरसिते कुह्वरे ॥

अ.ह.सू. 26/21 to 30

(Koorcha has needles in a circle of 4 fingers length. The needles are 7 or 8 in number. It is used by pounding in treating Neelika, Vyanga and Kesha-shatana. A.H.S. 26/21 to 23).

6 fingers :

31.

तत्र नख शस्त्रैः एषव्या अष्टांगुले भूच्यो वक्षन्ते-
शेषाणि सु षडंगुलानी ॥ सु.सू. 8/7

(The fingers-knives and probes should be 8 fingers long and the needles 6 fingers long (? scalp acupuncture needle) S.S. 8/7)

8 Fingers :

32.

त्रिकूर्चकमिती त्रयः कूर्चा यस्य तत् त्रिकूर्चकम् अत्र
तत्रातरं अंगुलानि तथाष्टौ च शस्त्रकार्यं त्रिकूर्चकम् ॥

सु.सू. 8/3.

(Trikoorchaka has 3 needles. The needles of Koorchaka have needles of 4 fingers length while needles of Trikoorchaka have 8 fingers length. S.S. 8/3)
(The needles of 4 fingers length while needles of Trikoorchaka have 8 fingers length. S.S. 8/3)

(The needles referred in 22, 23 & 24 are suturing needles, but are quoted for their varying length)

C. Needles made of different metals :

Ayurveda describes different properties of various metals. Ayurveda prescribed the use of needles made of different metals depending upon the diseases to be treated and the properties of the metals.

We get references to the needles of following metals in Ayurvedic texts :

Gold needles :

33.

सोमकंदं सुवर्णसूच्या विदार्य पयोवृष्णीयात् ॥

सु.चि. 29/10

(Gold needles are used for Rasayana. S.C. 29/10).

34.

द्वौ च सूचीपिप्पलकौ सोवर्ण राजतो शस्त्राणि
च तीक्ष्ण अयसानि द्वौ च ॥

च.शा. 8/34

(There should be 2 pointed (special) needles of Gold Silver and steel each (in maternity room) C.S. 8/34)

35.

ग्राथि अर्बुद अर्श मर्गंदर गंडगंडमात्रा क्षीपदं अंशुषु
दुष्टव्रणगति नाडी अक्काट पूयलसिकेषु ज्वरोष्ठ-सूची शल्य
धृत मधु मधु यष्टौ तैल वसा हेम ताम्र अयस रूप कोर्यैः-
मांसदाहः ॥

अ.सं.सू. 39/2

(The heated-needles of gold, copper, iron and brass are used for application in cases of muscle-diseases, piles, fistula in an, hernia, ulcers, chronic, sinuses with purulent or serious discharge etc., A.S.S. 39/2)

Silver needles : (33), (34)

Copper Needles : (34)

Brass Needles : (34)

Copper Needles : (27), (34)

Stainless Needles : (33)

Iron Needles : (27), (34)

(d) Needles with different tips :

Needles with round and sharp tips were used for acupuncture or for branding; while needles with triangular tips were used for blood-letting or venous pricking.

Needles with round, sharp tips : (21), (22), (23)

Needles with triangular tip : (21), (22), (23).

(e) Special Needles :

Special needles are mentioned and described in Ayurveda which were used for - Vedhana, Tudana or Karnavedhana.

(i) Pratanoo-soochee (25)

(ii) Totrapata

36.

तीक्ष्णांजन अभ्यंजन धूमयोत्रैः तथानरवाभ्यंतर तोत्रपातैः
वादित्र गीतानुचरैः पूर्वे विधट्टनैः गुप्तफलावधर्षकैः ॥

सु. उ. 46/22.

(Shock or coma must be treated immediately by applying Anjana (medicated corrylium to be smeared in eyes), Abhyanjana (smearing body with oily substance), Fumigation, Piercing at nail-bed by special needle (called Totrapata), playing songs persuading and applying gentle pressure on testes. S.U. 46/22.

Please see note 4 in appendix.)

(iii) Karnavedhani : (3), (7), (10)

(f) Needle-bundles (Soochee-sansthas) :

Various needle bundles are described in Ayurveda. Here the needles are mounted on a handle. Their number varies from 3 to 8 and the length varies from 1/2 to 4 fingers. (i.e. 1 cm. to 10 cm.). They have different names and functions. The needles-bundles described are

(i) Koorchha :

(30), (37)

कुट्टने कूर्चः ॥

अरुणदत्त टीका-अ.रु.सू. 26/29.

(Koorchha is used for pounding. Arundatta comm. on :.... A.H.S. 26/29)

(ii) Trikoorchaka :

38

— सूची — त्रिकूर्चकानि विस्त्रावणे ॥

सु.सू. 8/4

(Soochee, Trikoorchaka, etc., are used for blood-letting S.S. 8/4)

39.

बाल वृद्ध सुकुमार श्रीरु नारीणां राजा राजपुत्राणां च
त्रिकूर्चकेन विस्त्रावयेत् ॥

सु.सू. 8/5

(Trikoorchaka is used for blood-letting in cases of infants aged-persons, delicate persons, timid persons, ladies, kings and the royal family members. S.S. 8/5)

40.

शरार्यस्य त्रिकूर्चके ॥

अ.रु.सू. 26/9

(Trikoorchaka and shararyasya are used for blood-letting A.H.S. 26/9)

(iii) Soochee-Koorchha :

41.

सूचीकूर्चो वृत्तेक भुलाग्रे सुनिबद्धा सप्त अष्ट सुचिकः-
कुण्डलित व्यंग ईद्रलुप्तदिपु ॥

अ.सं.सू. 34/25 to 30

(Soochee-koorchha has 7 or 8 needles mounted and fitted well in a circular form. It is used in the treatment of Kustha, Shwitra (vitiligo), Vyango and Indralupta (alopecia) etc., A.S.S. 34/25 to 30.

42.

सूची कूर्चः कुट्टने ॥

अ.सं.सू. 34/22

(Soochee-Koorchha is used for pounding. A.S.S. 34/22)

43.

हरेद असृक अर्धेभ्यो जलज शस्त्र सूची कूर्चः पुनः पुनः ॥

अ.रु.सू. 8/29

(Blood-letting is carried on in cases of Haemorrhoids with the help of Jalajashastra and Soochee-Koorchha on and off. A.S.S. 26/29)

45. iv) Khaja :

खजः मयने ॥

अ.सं.सू. 34/22

(Khaja is used for churning A.S.S. 34/22)

46.

खजेन मयितो बस्तिवातघ्नो बलवर्धकः ॥

अ.रु.सू. 4/21

(Khaja churning removes urinary-bladder pain, tonic and improves complexion of body A.H.K. 4/21.

(g) Properties of Needles :

Rigid conditions have been laid down regarding the length, pointed tips, thinness, uniformity of body and handle etc. This shows how needles have played an important role. (22), (23), (24).

47. सूची तीक्ष्णाग्रा सुसमाहिता ।

कारयेत् आलली पुष्प वृत्तांश्च परिमंडलाः ॥

नाति दूरे सान्नि कृष्टे वा सूचीं पातयेत् ।

दूरात् रुजौ व्रजोऽप्यस्य सान्नि कृष्टे अवलुचनम् ॥

सु.सू. 26/24 to 26.

(The needle tip must be pointed and the body uniform. Hold the needle-bundle around its base Do not hold too close or too far. S.S. 26/24 to 26)

48.

न चाति समिकृष्टा विप्रकृष्टा अत्यल्प बहुग्रहिणी वा
सूचीं पातयेत् ॥

अ.सं.सू. 38/39

(The needle should not be too long, too short or too much curved but pointed and sharp A.S.S. 38/39).

49.

धारा- व्यधनानां विस्त्रावणानां च कैशिकी ॥

अ.सं.सू. 34/35

(Sharpness of the instruments used for Visravan should be of the size of a hari. A.S.S. 34/35).

50.

धारा- व्यधनानां विस्त्रावणानां च कैशिकी ॥

सु.सू. 8/10

(The sharpness of instruments used for Vyadhanā and Vitsravana should be of hair size. Dalhana comments as Vitsravana instruments includes

Needles, Kushapatra etc., S.S. 8/10).

(h) Storage of needles :

Needles were stored in the Box of instruments described as 'Shastra Kosha' in Ayurveda. Special containers to accommodate needles are also described called 'Soochee-pippalaka and Soochee-Sthapana-patra'; which resembles modern acupuncturists' needle-box.

(i) Shastra Kosha :

51. श्यात् नवांगुल विस्तारः सुधनो द्वादशांगुल।
क्षौमपत्रौर्व कौशेय दुकुल गृदु पर्जनः॥
विष्यस्तपाशः सुस्युतः सान्तरोगस्थि शस्त्रकः।
शठाका पिहिलास्यश्च शस्त्रकोशः सुसंचयः॥

अ.ह.सू. 26/33.34

(The box of instruments should be 9 fingers broad, 12 fingers long, strong and sturdy. It should be lined by cotton, cloth or soft skin etc. It should have handle and should be beautiful to look at A.H.S. 26/33, 34)

52.

श्यात् नवांगुल विस्तारः — सुसंचयः॥
(Text and translation as above. A.S.S 34/41) अ.सं.सू. 34/41

(ii) Soochee-pippalaka :

53. द्वौच सूची पिप्पलकौ (सुतिकागारे)
य.शा. 8/33
(There should be a couple of Soochee-pippalaka in delivery room C.S. 8/33)

54.

सूची पिप्पलकः सूच्याकारो पिप्पलकैः किम्वा।
सूची यत्र स्थाप्यते स सूचि पिप्पलकः॥

चक्रपाविदत्त टीका च.शा. 8/33

(Soochee-pippalaka = pippalaka of the size of Soochee i.e. thin and pointed. Chakrapanidatta comments as soochee-pippalaka = the box into which needles are put. Chakrapanidatta comm. on C.S. 8/33)

(i) Sharpening of Needles :

Surgical instruments need regular sharpening. Nishatani (a special stone) and Shalmali phalaka (wooden piece of shalmali) are described for sharpening the instruments and needles as well.

55. निशातनी तु तेषां सुरक्षणा शिलिकाभाषमुदग्रप्रभा
धारा संस्थापनं च शास्त्रली फलकम्॥ अ.सं.सू. 34/36

(Nishatani a special stone, soft, plain and blackish in colour and shalmali phalaka (wooden piece of shalmali) are used for sharpening the instruments. A.S.S 34/36)

56. तेषां निशानार्थं रत्नक्षणा शिला भाषवर्णा।
धारा संस्थापनार्थं शास्त्रली फलकमिति॥

सु.सू. 5/13

(Text and translation as above. S.S. 8/13)

57. तेषां पात्रना त्रिविधा क्षारोदक लैलेन।...

लैलपायैतं सिराव्यधन स्नायुच्छेदेनेषु॥ सु.सू. 8/12
(Sharpening of instruments is done with salt, water or oil. Vyadhana instruments are sharpened with oil. Shalmali = Bombay malabarica, Shalmali heptaphyllum silk-cotton tree. (Please see note 5 in appendix)

58.

तत्र "पायना" लीक्षित्वादयो गुणाः॥

(Payana = Sharpening, etc., qualifies. Dalhana Comm. on S.S. 8/12)

59.

लैलेन (पायितं) पाटन मेदनेषु सिराव्यध -
स्नायुच्छेदेनेषु च युंजीत॥ अ.सं.सू. 34/34
(Translation as above A.S.S. 34/34)

(j) Handling the instruments :

General instructions for handling the instruments are given in Ayurveda, special instructions are given about handling the needles and needle-bundles. The instruments are commonly handled according to the site and the type of manipulations. One has to handle the blood-letting or venous pricking instruments like Trikoorchaka, Khaja etc., at the tip of the needle-bundle.

60.

शेषाणि तु यथायोगं गृह्णाति॥
उल्लेख टीका सु.सू. 8/5
(Hold rest of the instruments accordingly. Dalhana comm. S.S. 8/5)

61.

वृत्तं ताग्रे विस्त्रावळानि शेषाणि तु यथायोगं सौकर्यम्
सु.सू. 8/5
(Hold the Vitsravana instruments at the tip. Hold rest of the instruments according to the disease and location so as to facilitate the manipulations. S.S. 8/5)

62.

वृत्तं ताग्रे विस्त्रावळानि शेषाणि यथायोगं क्रियासौकर्यम्
अ.सं.सू. 34/35
(Translation as above. A.S.S. 26/36)

63.

क्रिया सौकर्यतो परम्॥
अ.ह.सू. 26/32
(Translation as above A.H.S. 26/32).

We are to use Trikoorchaka for blood-letting in cases children aged persons, delicate persons, timids, ladies, kings and royal family members.

(k) Soochee The chief Instruments :

Most of the Ayurvedic texts contain the list of Chief Instruments (Shastra) and Ancillary instrument (Anushastra) and their manipulations. All the lists specifically contain references to needles, needle-bundles, their manipulations along with the list of the diseases to be treated.

Needles and Needle-bundles are described under the title Chief instrument' from which it is evident that the Chief functions like Vedhana (Vyadhana or Tudana) were carried on commonly with the needles.

64.

विशतिशस्त्राणि तद्यथा - सूची - त्रिकूर्चकः - आरा॥
सु.सू. 8/3

(The 20 Chief instruments are Needles, Trikoorchaka etc. S.S., 8/3)

65. षट्विंशति शस्त्राणि --- त्रिकूर्चकः --- सूच्या - कूर्चो-
रवज - कर्णवेधनी॥ अ.ह.सू. 26/1 to 3

(The 26 chief instruments are Trikoorchaka ... Khaja Karnavedhani ... etc., A.H.S. 26/1 to 3)

66.

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अस्त्राणि षड्विंशति भवति - कर्णव्यधन - सूची - सूचीर्य
श्वज शस्त्राणि ॥ अ.सं.सू. 34/21

(The 26 chief instruments are ... Karnavyadhana
... Needles.... Sooshee-Koorcha etc., A.S.S.
34/21).

67. वडिशं वृधपादस्थ सूली च सूचीभुजम् ।

शस्त्राणि एतानि प्रोक्तानि शल्योद्धारि पृथक् पृथक् ॥

हस्ति-संहिता, 3/56.

(The various chief instruments in Shalya are
Badisha, Shooli Sooshee etc., Harita
Samhita 3/56).

From these references one can infer that 'Vyadhana'
had importance in treating and curing many diseases
in ancient times.

1. Methods of Manipulations :

The needles and needle-bundles were used at different
areas depending upon the diseases to be treated
in the following manner :

(i) Vedhana, Vyadhana - (2), (3), (4), (5), (6), (7),
(8), (11), (12) (13), (14).

(ii) Tudana (15), (16), (17), (18), (19), (20).

(b) Pratudana - (20)

(iii) Kuttana (Pounding) : (30), (37), (47).

68.

पक्ष्मणां सदन सूच्या रोमकूपान् विकुहयेत् ॥

अ.ह.उ. 9/18.

(Kuttana is carried on at the bases of eye-lashes
in cases of Sadana. A.H.U. 9/18)

(iv) Mathana (Churning) : (29), (44), (45), (46)

(v) Blood-letting = Asrikhara, Shonitahara, Shonistha-
moksas, Vitsravana, Rakta-Pravahana, Stravana,
Shonitanirharana. (28), (29), (38), (39), (40), (41),
(43), (61), (62).

69.

विचर्गे कटिने शुने सखे अंगे विष्णाञ्जिते ।
तूर्ण विस्त्रावणं कार्य मुक्तेन विधिना ततः ॥

सु.क. 5/36.

(Blood-letting is indicated immediately in cases
of snake-poisoning with swelling, hardness, discolouration
and pain. S.K. 5/36)

70.

ब्रणस्य षष्टिरुपक्रमा - अपतर्पण आलेप - विस्त्रावणं ॥

सु.चि. 1/8.

(The 60 ways to in the treatment of Vrana are
- Aparatpana, Alepa, Vitsravan etc., S.C. 1/8)

71.

जलौकमिस्तथा शस्त्रैः सूचीमिर्मा पुनः पुनः ।
आचर्तमानं रुधिरं श्वाश्रयः प्रवाहयेत् ॥

च.चि. 14/61

(Haemorrhoids with repeated bleeding should be
bleed with Leeches, Shastras or Needles on and
off. C.C. 14/61)

72.

प्रच्छन्नेध जलौका शृंगैः श्वाश्रयं ततो रक्तम् ॥

च.चि. 23/37

(In cases of snake-poisoning blood-letting should
be done with leeches, shring etc., C.C. 23/37)

(vi) Branding i.e. Applying heated needles = Agni-

karma-Heated needles are applied at different
places with or without medicines depending upon
the diseases to be treated.

(a) On Skin

73.

मण्यङ्गुष्ठानि भूर्धर्ति मंथ कील तिलादिषु ।
त्वमदाहो वर्ति ओदंत सूर्यकाल शरादिभिः ॥

अ.ह.सू. 30/41, 42

(Branding with cow-tooth, suryakant, arrow etc.,
is done in diseases like-masha, vyanga etc., A.H.S.
30/41, 42)

- Nails (15), (17), (18).

- Eye diseases

74.

पक्ष्म हत्वा लक्ष्मप्रयं दहेत् ॥

अ.ह.उ. 9/40, 41

(Eyelash is pulled and is burned. A.H.U. 9/40, 41)

(b) Inserting in muscles : (35)

75.

सिरास्त्रायु संधि आस्थिच्छेद शोणित अतिप्रवृत्ति
दंतनाडी स्त्रिष्ट वर्मोपपक्ष्मक लग्न क्षिणा
असंयकव्यधेषु ज्वरिष्ठ शलाका सूची-
मधुच्छिष्ट मधु गुडस्नेहः सिरादि दाहः ॥

अ.सं.सू. 40/3

(Diseases of muscles, vessels, joints, bones bleeding,
dental sinuses, eye-diseases, with severe pains
or bleeding are treated by applying heated needles,
special stones or probes with the help of war,
honey, jauggery, fats etc., A.S.S. 40/3)

(c) On cut vessels : (75),

76.

अर्धेदुवक्रया,

अङ्गुष्ठस्योपरिस्त्राव पीतं लंतु समं च यत्
उत्क्षिप्य सूच्या तात्त्रिक दाहच्छिन्ना यतो गदाः
ततो अन्य पाश्वोऽन्वेत्वा हृदि हेत्वाऽनामिकांगुलैः
गुल्मेऽन्यैर्वत् कफाजो प्लीहो चायं विधिः सुतः
कक्षिष्ठिका अनामिकयोः विश्वाच्यां च यतो पदः ॥

अ.ह.चि. 13/50, 51

(Heated needles are applied on low-back in cases
of diseases like Gulma, Spleen etc. In between
4th and 5th toes in cases of Vishvachi. A.H.C.
13/50, 51)

Branding was done with Needles, Probes, special
stones (Ashma, Pashana, Jamboustha, Kach, Kuruvind,
Sphatik etc.,) Arrow, cow-teeth, Varti etc.

(m) Sooscheeka Bharana

P-ricking the needles at the vertex of scalp with
some medicines is described in Ayurveda in the
treatment of snake-poisoning cases in the last
stage.

77.

सप्तमे अवपीडेन शिरस्तोक्षेपं शोधयेत् ।
लीक्षणेनांजनं दद्यात् लीक्षे शस्त्रेण भूर्धर्ति च ।
कुप्वा काकपद चर्म श्वाश्रवा पिशितं क्षिपेत् ॥

सु.क. 5/22, 23

(Blood-letting from the vertex of the scalp is
done in the case of snake-poisoning in the last stage,
Medicines of Anjana-nasya are to be applied at
the site. S.K. 5/22, 23)

78. अगदं सप्तमे तीक्ष्णं युञ्ज्यात् अंजनं नश्यथोः।
कुत्वा अवगाढ शस्त्रेण शूर्णि काकपदं ततः॥
असं सरुधिरं तस्य चर्म वा तत्र निक्षिपेत्॥

अ.ह.उ. 36/77,78

(Translation as above) A.H.U. 36/77,78)

79. अवपीडिस्तु सप्तमे,
शूर्णिकाकपदं कुत्वा सासृज्वा पिशितं क्षिपेत्॥

अ.ह.उ. 35/20

(Translation as above ... A.H.U. 35/20)

(n) Earliest Needles :

Ayurveda refers to the use of Metal bars (probes) Tooth of Cow, special stones, Arrow, Goat dung, etc., which were used for the purpose of acupuncture. They were also used for branding with or without medicines.

(a) Metal bars (probes) : (35), (75), (83), (91).

80. त्रिणि जांबवदनानि, त्रिणि अंकुश वदनानि,
षडेव आग्नि कर्मसु अभिप्रेतानि॥

सु.सू. 7/141

(Probes of 6 types are used for branding of which 3 are like Jambu and 3 are like Ankush. S.S. 7/141)

81. शलाका अत्राव्यापि जाना प्रकारानि, जाना प्रयोजनानि
यथायोग परिग्राह दीधोणि॥ सु.सू. 7/144

(Probes are of various types and are used accordingly. A.S.S. 7/14)

82. शलाकाः पंच कनक रजत ताम्र लोहोदग्धवा अंगुली च
अ.सं.सू. 32/11

(The probes are of 5 types depending upon the length. They are made up of gold, copper, silver and iron. A.S.S. 32/11)

(b) Cow tooth : (73), (84), (91)

83. सूर्यकांत पिप्पल अजाशकल गोदंत शर शलाकाभिः
तत्र दाहो॥ अ.सं.सू. 40/1

(In various diseases for branding followings are used --- Suryakant, Pippala, Goat-dung, Cow-tooth, Arrow, Probe etc., A.S.S. 40/1)

(c) Special Stones :

(i) Jamboustha : (35), (75),

आंबोष्ठ-अंबुफल सहस्र मुखवाग्रः कृष्णपाष्ठावशचितः।

(ii) Ashma

84. अनुयंत्राणि अयस्कांत रज्जु चर्म अंतर्वस्त्र-
अश्म भुग्दरः पाणिपादतल अंगुली जिह्वा दंतनख
मुख शारवा व्याल चलउष्ण काल पाक हर्षमयानि

अ.सं.सू. 34/19

(Anuantras are - Load-stone, thread, leather, cloth, hard-stone, (flint), wooden-hammer, palm foot, fingers, tongue, tooth, nail, mouth, branch of tree, hair, heat, time, ripening, joy and fear. A.S.S. 34/19)

(iii) Ayaskant (84)

(iv) Kach (glass or crystal) :

85. अनुशस्त्राणि तुल्यकसार स्फटिक काच कुरुविंद जलोक्ष
आग्नि क्षार नख गोजी शोफालिका शाकपत्र कसीर
आलंमुष् इति-॥ सु.सू. 8/15

(Anushasthas - are -- Tree - bark, Crystal (quartz or alum), Glass or crystal, Ruby, Leech, Fire, Salt, Nail, Tongue, Leaf of Shephali, Shrish-leaf, Bamboo-shoot, and fingers. S.S.8/

86. अनुशस्त्राणि तु जलोक्षः क्षार आग्नि सूर्यकांत काच आग्नि
स्फटिक कुरुविंद।
नख शारव शोफालिका श्वरपत्र समुद्र फेन शुष्कगो-
भयादिभिः॥ अ.सं.सू. 35/35

(Anushasthas are - Leeches, Salt, Fire, Sun-crystal, Glass or Crystal, Quartz, Ruby, Nail, Shirish-leaf, Shelphali etc., rough leaves, Cuttle fish-bone (sea foam), and dry cow-dung A.S.S. 35/32)

(vi) Kuruvind (85), (86),

(vii) Pashana

87. (गुल्मभेदनैः)

तप्त अयः हेम लवण व्यापाठादिभिः प्रपीडनैः॥

अ.ह.चि. 18/13

(To open gulma, pressure is applied with the help of heated iron, gold, salt, stone etc.,) A.H.C. 18/31)

(viii) Sphatika (Quartz or alum) : (85), (86)

88. (अनुशस्त्राणि)

क्षार आग्नि स्फटिक उरस्सार नख काच त्वक्-
जलुकादिभिः॥ क.का. 21/33

(Anushasthas are -- salt, Fire, Sphatika, Tree-bark, Nail, Crystal, Skin, Leeches, etc., K.K. 21/23)

(ix) Arrow : (73), (83), (91).

89. (विसर्पे)

अथास्य दाहः क्षारेज शरैः हेम्नापि वा हितः॥

अ.ह.चि. 18/32

(In cases of erysepalus branding is done with salt, Arrow, Gold etc., A.H.C. 18/32)

90.

— दहनं सत् कर्मोपयोग्यानि प्रव्यानि।
आस्थि समस्त लोह शर कौड स्नेह पिंडादयः॥

क.का. 21/33

(Branding is done with -- all metals, Bone, Arrow, Probes, Ghee, oil, cow-dung, etc., K.K. 21/23)

(e) Cow dung (86),

(f) Bone (90),

(g) Goat dung : (83), (91)

(h) Pippalaka : (83)

91. अथ दहनोपकरणानि-पिप्पली अजाशकल गोदंत शर
शलाका जांबोष्ठेतर लोहाः क्षौद्र शुड स्नेहाश्वा॥

सु.सू. 12/4

(Please see note 6 in appendix)

(i) Practical Training For Using Needles :

Practicals are most important part of any scientific learning; that too for medicine and surgery they are a must. The science of Ayurveda is no exception to this.

Sushruta has devoted one chapter (adhyaya) regarding the essential practicals needed for Bhishaka (Vaidya).

92. प्रयोगश्च वैद्यस्य सिद्धिर्भवति निवृत्तः ।
तस्मात् परिचयं कुर्यात् शस्त्राणां ग्रहणे सदा ॥

सु.सू. 8/20

(An experienced Vaidya always succeeds, hence a Vaidya must practice the handling of instruments. The motto of Sushruta seems to be 'Practice brings success'.

Practical training in bandaging is described in Ayurveda. It was to be carried on a dummy. The practical training of needling (Vedhana, Vyadhana, Tudana) was to be practised on the body of dead-animals, lotustem or on a piece of flesh (muscle piece).

(i) Dummy-(93) पुस्तमय पुरुषांग प्रत्यंगे विद्वेषेषु बंधन-
योग्याम् ॥ सु.सू. 9/4
(Bandaging is to be practised on a dummy S.S. 9/4.)

94. पुस्तमय पुरुषांग प्रत्यंगेषु बंधन योग्याम् ॥
अ.सं.सू. 34/37

(Translation as above A.S.S. 34/37).

(ii) Dead animals or lotustem -

95. मृतपशु मृगसु उत्पल नादेषु च वेद्यस्य ॥
सु.सू. 9/4

(Practical training of Vedhana is to be carried on the body of dead animals or on lotustem S.S.9/4.

(iii) Flesh (muscle piece) :

96. मांसपेशिकाः उत्पल नादा दिष्टु ॥
हेमद्रिटीका सु.सू. 9/4

(Vedhana is to be practised on muscle-piece or lotustem Hemadri Comm. on S.S.9/4).

4. Diseases Treated by Needling (Vedhya-Vyadhi):

References are found for treating following diseases - Madatyaya (Alcohol toxaemia) - (15), (16), (17), (18). Sanyasa (Coma) - (15), (16), (17), (18). Moorchha (Shock, collapse, fainting) - (15), (16), (17), (18).

Hikka (Hiccough) - (19)

Unmada (Delirium) - (20)

Pakshasadana (fall of eye-lashes) - (68).

Snake-poisoning (77), (78), (79).

Rakta-Vyadhi, Visarpa (Erysepalus), Pidaka -

97. व्यधाः शोषित रोगाश्च विस्पर्ष पिडदायकः

च.चि. 25/55

(Rakta Vyadhi, Visarpa, Pitaka are treated by Vedhana. C.C. 25/55).

(i) Various diseases described in 'Sirvedhana' chapter are nothing but 'Vedhya vyadhi' Special chapters (Adhya) are devoted for Siravedhana in most of the Ayurvedic texts. (Ex. Sushruta, Sharira-8, Ashtang Hridaya, Sootra-27, Ashtang Samgraha-Sootra-36).

98. वेध्याः शिवा नाहुविधा मूत्रहादि दकोदरम् ॥

सु.सू. 25/10

(Mootra-Vridhdi (hydrocoele) & Ascites - are also Vedhya vyadhi S.S. 25/10)

99. सिराव्यध चिकित्सा र्धं शल्य लीत्रे प्रकीर्तिता ॥

सु.सू. 8/23

(Sirvyadha is half treatment in Shalyatantra) - S.S. 8/23.)

100. सिराव्यध चिकित्सा र्धं (शल्यलत्रे श्रुते)

अ.सं.सू. 36/4

(Translation as above).

(ii) The diseases to be treated by Agnikarma (branding i.e. applying heated needles or probes) can also be included in the list of Vedya-Vyadhi. Failure to other treatment is one of the indications for Agnikarma.

101. लक्ष्णानां रोगाणां अपुनर्भवत्
शेषज शस्त्र क्षारैः असाध्यानां लक्ष्णसाध्यत्वात् ॥

सु.सू. 12/3

(Diseases do not relapse after Agnikarma. Diseases non-responding to medicines, operation or Kshar, respond well to Agnikarma).

(iii) Various diseases occurring due to Marmaghata (injury to marma) can be treated by using the same marma for needling.

5. Diseases treated by Needle bundles:

In certain cases needle-bundles were to be used. References are found of the following diseases:

(i) Arsha (Maemorrhoids) - (43), (71),

(ii) Neelika, Vyanga, Keshashatana - (39), (),

(iii) Kushtha, Shwitra, Vyanga, Indralupta - (41),

(iv) Basti-vat (Bladder pains), Bala (tonic), Varna (Complexion) - (46),

102.

नीलीका-मुखात् अव्यजोत्र कृष्ण अंडल जायते ॥ च

(Neelika = Black, circular, painless patch on face or extremity - C.).

103.

निरुजं तनुकं श्वावं अंडलं विशुजति अतस्तं-
व्यागभादिवत् ॥

(Vyanga I black, painless, circular patch on face S.No. 13/45, 46).

104.

रुणादि रोम कूपांस्तु लतो अन्येभ्यः संभवः ।
तद् ईद्रलुप्तं खालित्यं रुज्येति च विभावति ॥

सु.वि. 13/33, 34

(Blockage at the hair root or Ama results in Indralupta. It is also called as Khalitya, Rujya, S.N. 13/33, 34).

105.

रोमकूपान् रुणधस्य तेनाव्येणाम संभवः ।
तद् ईद्रलुप्तं रुज्याय प्राहुः खालयेति चापर ॥

अ.सं.सू. 24, 25, 26

(Translation as above A.H.S. 23/24, 25, 26).

106.

प्रत्यावयति रोमाणि ईद्रलुप्तं खालित्यं रुज्यं
अपि च विभावयेत् ॥

आ.प्र./मध्य/शुद्ध-6.7.

(Translation as above - B.P./M/K-7).

107. निरुजं तनुकं श्यावं मुखे व्यंगं तदादिशेत् ॥
आ.प्र./मध्य/क्षुद्र 36
(Blackish, circular, painless patch on face=
Vyanga - B.P./M/K-36).

108. कृष्णमेव गुणं वक्त्रे वात्रे वाजीलिका विदुः ॥
आ.प्र./मध्य/क्षुद्र 37
(Neelika = Black painless patch on face or
extremity - B.P./M/k-37).

6. Needling Points (Vyadhana-Sthanani)

The particular areas in the body which were to be needled (pricked) have been specifically mentioned as follows ...

(a) Distal points :

- (i) Nakhantare - (Free end of nails) - (15), (16) (17).
(ii) Nakhabhayantare (Nail bed) - (36),
(iii) All over the body (avoiding the Marmas) - (20).
(iv) Ear - Karmapali (109) व्यधनं कर्णपाळीनां ॥
अ.ह.सु. 26.

(Karnapali is pricked, A.H.S.26/24).

Karnapeeth- (110)

कर्णपीठं सत्रेमध्ये तस्य विद्धा
सु.सु. 16/11

(Centre of karnapeeth is pricked. S.S.16/11).

- (111) मध्यतः कर्णपीठस्थ किंचित् गंडाश्रयं प्रति (कर्ण विध्येत्)
अ.ह.उ. 1/30

(Centre of Karnapeeth is pricked, slightly towards the Zygo. A.H.U. 1/30).

(b) Local points :

- Neelika - (30), (),
Vyanga - (30), (41),
Kustha - (41),
Shwitra (41),
Kesha Shatana - (30),
Indralupta (41), (),
Pakshamasadhan - (68),
Arsha (43), (71)

The points on the body described in 'Siravedhana' depending upon the diseases to be treated are nothing but 'Vyadhana-sathanani' (Acupuncture points).

The points described for Agnikarma (branding) are also acupuncture points.

Siras (Sira-sathanani), with exclusion of 'Avedhyasira' (dangerous points) are also acupuncture points. As these are used according to the local diseases.

The marma-stanas can also be used for treating various diseases, hence these can also be regarded as acupuncture-points.

7. Ancillary Methods :

Acupuncture as it 's name suggests refers to the use of needles and needle-bundles. It also includes other methods as - Blood-letting, Cupping, Fumigation, Applying heated needles or cauterising with medicines or irritants (application of Kshar may be included in this) and Acupressure.

(a) Blood letting :

Blood letting can be done with a single needle (triangular needle) or needle-bundle or with the help of other instruments.

(i) With needles : (38), (71)

(ii) With needle bundles : (28), (29), (38) (39), (40), (43).

(iii) Special blood-letting = Rakta-sruat, Rakta-Mokshana.

Ashruk-hara, Vitsravana, Shonita-mokshana, Siravedha, special adhyas (chapters) are devoted for this.

Indications, contra-indications, proper time, pre-operative, Post-operative, Instruments required, complications, Emergency medicines etc., all these topics are thoroughly described in Ayurveda.

Instruments for blood-letting are Needle (triangular) Needle bundles (Trikoorchaka, Sookhikoorchaka), Bandage, coagulents, Anti-coagulants, Shring, Alaboo, Ghati-yantra, Shararimukha, Kushata, Antarmukha, Vrihimukha, Kuthari, Vetasa, Tamramayee Shalaka, Leeches etc., -- Special blood-letting is described in -- Siravedha, Sushruta - Sharira - 8; Asthang sangraha, Sootrashthana 36; Ashtang hridaya, Sootrashthana-27; Shonita -srava-vidhi, Sharangadhara Samhita, Uttaraasthana-12

(iv) Practical Training in Vitsravana :

Vitsravana was to be practised with needles or needle-bundles on Shalmali-phalaka (Shalmali wooden piece) layered with bee-wax.

112.

मधुच्छिद्योपलिप्तो शाल्मलीफलके विज्ञाप्यस्य ॥

सु.सु. 9/4

(b) Cupping :

This was carried on with the help of various instruments like Alaboo-yantra, Saringa-Yantra, and Ghatiyantra. A bundle of Kusha-grass was lighted inside Alabee and Ghati-Yantra and applied to the spot for letting out blood or pus collected under the skin. A Shringa-yantra or horn was recommended in place of modern breast-pump. The sucking end of shring-yantra was made like a nipple, covered with skin having a fine hole.

(i) Alaboo Yantra :

113. अलाबुजाडी यंत्रम् ॥

चं.सु. 7/13

(Alaboo is a 'Nadi' yantra C.S. 7/13)

114.

अबुगाठत्वचि स्मित सुषकफ दुष्ट शोणित विहरणाय
उदं यत्र उपयुज्यते ॥ सु.सु. 9/25, 26
(Alaboo-yantra is used for letting hidden kapha or blood under the skin S.S. 9/25, 26)

115. अवगाठत्वादि — उपयुज्यते ॥ अ.ह.सु. 26/ 4
(Text and translation as above. S.S. 13/4)

116. अवगाठत्वादि — उपयुज्यते ॥ अ.ह.सु. 26/54
(Text and translation as above A.H.S. 26/54)

117. द्वादशंगुल दीर्घो अष्टदशंगुल पारिणाह —
स्त्रीचतुर्गुल वृत्त समुद्धित मुखमे ॥ अ.सं.सु. 34/14
(Alaboo is 12 fingers long, 18 fingers in diameter
and 12 fingers, perimeter at the mouth A.S.S.
34/14) परिवेष्टित प्रदित कुशा बन्धज पिचु गर्भश्च प्रयोज्य ॥
118. अ.सं.सु. 34/8

(A ball of Kusha-grass is lighted inside alaboo
during application A.S.S. 34/8).

सातर्षपिया मध्यदापसाहितया अलबुवा शोणितवसेचनम्
119. कार्यम् ॥ सु.सु. 13/8
(Alaboo is used to suck the blood S.S. 13/8)

120. श्यात् द्वादशंगुलो अलबुवा हे त्वष्टादशंगुलः।
चतुरस्रंगुल वृत्तास्यो दीर्घोऽन्तः श्लोभ स्मृतं ह ॥
अ.ह.सु. 25/27

(Alaboo is 12 fingers long, 18 fingers broad and
12 fingers perimeter at the mouth. It is lighted
in the middle and is used for sucking Kapha and
blood. A.H.S. 25/27)

121. अलबु लुंभः ॥ उल्लङ्घन टीका अ.ह.सु. 25/27
(Alaboo is also called as 'Tumba' Dalhana on A.H.S.
25/27)

122. लुंभी च द्वादशंगुलम् ॥ शा.सं.उ. 12/26
(Tumbi = Alaboo is 12 fingers long Sha S.U. 12/26)
(ii) Shringa-yantra :

123. शृङ्गं तु ह्रस्व मध्य दीर्घम् अष्टदश द्वादशंगुल आयत्त
त्र्यंगुलं प्रवेश मुखग्रे सर्वपाच्छिद्रं लम्बचर्मनद्धं—
पुचुकारं च ॥ सु.सु. 93/8
(Shring-yantra is 8, 10 or 12 fingers long and
3 fingers broad. It's sucking and is covered skin
which is nipple shaped and has a fine hole. It
is used for sucking poison, blood, water or milk
(breast) S.S. 13/8)

124. शृङ्गं तु — पुचुकारं च ॥ अ.सं.सु. 34/13
(Text and translation as above A.H.S. 34/13).

125. शृङ्गं तु — पुचुकारं च ॥ अ.ह.सु. 8/82
(Text and translation as above A.H.S. 25/26)

126. शृङ्गं तु — पुचुकारं च ॥ अ.ह.सु. 25/26
(Text and translation as above C.C. 8/82)

127. शृङ्गं त्र्यंगुलं मुखं दुष्टवातं च विषं च अंभु ॥
दुष्टस्तन्यादेः श्चुषणे ॥ उल्लङ्घन टीका अ.ह.सु. 25/26
(Translation as above. Dalhana A.H.S. 25/26)

128. त्र्यंगुलास्यामिती। चुषणे—रक्ताद्याकर्षणे ॥
उल्लङ्घन टीका अ.ह.सु. 25/26
(Translation as above... Coom. on A.H.S. 25/26).

129. गृह्णाति शोणितं शृङ्गम द्वादशंगुलमितम् बलम् ॥
उल्लङ्घन टीका अ.ह.सु. 25/26
(Translation as above. Sh.S.U. 12/25).

(iii) Ghati-yantra :

130. लह्वेय आनकर्मभिर्धाद्यती सा तु गुल्मोभयन—
विलयनार्थं च ॥ अ.सं.सु. 34/12,13

(Ghati-yantra is like alboo in all respects; i.e.
its length varies from 8, 10 and 12 fingers. A
ball of Kushagrass is lighted and placed inside
during application. It is used in the treatment
of Gulma. A.S.S. 34/12, 13)

(c) Fumigation :

This deals with applying fumes of different medicine
locally or distially. Fumes may be inhaled or
exposed externally. This is described in Ayurveda
as 'Dhoomra-pana'.

Dhoomrapana - A.S.S. 30 S.C.H.I.40, A.H.S.21
Dhoomakalpa - Kahypa samhiti - Kalpasthana
This adhyaya (chapter) deals with - various medicine
used for the purpose of fumigation, Indications,
centre-indications, time, method, etc. Some ready
made preparations are also described along with
their specific names, ingredients indications and
properties.

The instruments used for the purpose of fumigation
are Dhoomra-yantra, Dhoomra-nadi, Dhoomra-
varti and Dhoomra-netra. Jwara (Pyrexia), Apsmara
(epilepsy), Unmad (delirium), Dansha (poisoning),
Vrana (wounds or ulcers), these are some of the
examples where Dhooma is indicated. (C..chi
10/51, U.S. 62/61)

(d) Acupressure :

This includes various method like :
Peedana - Pra-peedana, Trasana, Tadana (Irrigation)
(19), (15), (16), (18),

131. अस्त्रां अभ्यञ्जनं स्वेदं बन्धं पीडनं भर्जनं ॥
अ.ह.सु. 28/24
(Peedan is one of the methods in the treatment
of removing shalya (foreign body) A.H.S. 28/24)

132. बस्ति विरेकश्च गलपीडादि कर्मच ॥
अ.ह.क्या 5/50

133. वेष्टनं त्रासनं मेको मध्यं पौष्पिकं गौडिकम् ॥
अ.ह.सु. 13/2

A.H.S. 13/2.

134. ताननम् लज्जनम् ॥

अ.ह.उ. 6/21

(Index finger is pressed A.H.U. 6/21)

135. ताडयेत् सिरा क्षिप्रं ॥ सु.क्या 5/44
(Pressure is applied on Kshriptra S.Kalpa. 5/44)

136. पीडयेत् हृदहमुदरं गर्भदोषं प्रवृत्तये ॥
का.सं.खिल 11/16
(Pressure on abdomen is applied K.S. Khil. 11/16)

137. वातस्योपक्रमः — पीडत ॥ अ.सं.सु. 21/1
(Peedan is one of the methods in Vata-treatment
A.S.S. 21/1)

शौचाह्वनम् भर्जनम् ॥ अमरकोश-403

(ii) Hanana, Temple (Tapping) :

138. पार्श्विके हन्यात् ॥

अ.सं.सु. 28/91

(Heels are tapped A.S.S. 28/91)

139. श्रुङ्गे मुष्टिता अमिह्न्यात् ॥

सु.सु. 27/21

(Tap the shoulders with the fist. S.S. 27/21)

(iii) Mardana, Vimardhana (Massaging) :

140. (नस्य दत्ता)

पादतल्लङ्घनं हस्तकर्णदिग्दर्शयेत् ॥ अ.ह.सु. 20/20

(Massage the soles, shoulders, hands, ears, etc., A.H.S. 20/20)

141. कर्णमूलं विमर्दयेत् ॥

अ.ह.सु. 22/22

(Massage the root of the ear A.H.S. 22/22)

142. तैललेपनं विमर्दनयुक्तं स्वेदन उपनहर्षः -
अनिकर्षः ॥ क.का. 12/2

(Massaging destroys vata - K.K. 12/2)

(iv) Kuttana, Akuttana (Pounding) :

(a) With hands :

143. पार्श्विकां श्रोणिं आकुहयेत् ॥

अ.सं.सु. 3/34

(Heels or pelvis is poundes A.S.S. 3/34)

(v) Avagharshana - (16), (17), (18).

8. Vestiges of Acupuncture in India ...

During the hibernation period of acupuncture in India some of its vestiges like ear-piercing, nose-piercing, Tattooing, Branding, Blood-letting etc., have been practised for ages by persons who did belong to medical science. Many references to these vestigeal-parts of acupuncture are found in Ayurveda. This proves that in ancient times these were practised by persons who had learned Ayurveda.

(a) Ear piercing :

This needs special reference as it is practised since pre-Christian era. Ayurveda says :

144. रक्षाभूषणनिमित्तं बालस्य कर्णे विध्यते ॥

सु.सु. 16/5

(Ears of infants are pierced for prevention from diseases S.S. 16/5)

145. शिखोपरि च कर्णोत्ते ल्यकृत्वा यत्नेन सेक्वीम्
अत्यासाब्धे सिरां विध्येत आंत्रवृद्धि निवृत्तये ॥

सु.चि. 19/24

(Ears are pierced at the apex of the helix for curing opposite sided hernia. S.Chi. 19/24)

Ear piercing is done in infants for prevention of many diseases and in treating hernia (Antra-vidhi). Thus ear piercing has preventive and curative value. This method is still continued and practised as tradition in India amongst Hindus has definite scientific background. Ear piercing is regarded as one of 16 Samskaras; an essentials of Hindus.

(The author has published a book titled 'Karna-Vedhana' in Marathi language. Publisher is Shree Ranganath B. Desai B.Sc., D. Pharma. Deekhar.

591214. 1981. In this book author has discussed literary information about ear, General information Embryology, Anatomy, Ear piercing places, causes, method, pre and post-operative, complications, instruments along with the observations of ear pierced and non-pierced persons. An effort is made to correlate Ayurveda, Acupuncture and Modern medicine etc.)

(b) Tattooing ;

This was a common thing to be observed and seen in older generation. Males had tatoo-marks on hands only. In females it was more common on hands, chin, cheeks, forehead and chest. This is still seen in older person, rural persons, lamanees, hilly tribes, bhills etc. This is vanishing rapidly in males and females as well in city areas.

Common tattoo-marks are ... dot, fly, flowers bouquet, family dieties like - Rama, Hanumana, Mahadeva, Sun, Moon, Selfname Husbands name etc.

At present tattooing is practised in villages, more in females, once between the age 5 to 9 years and then during 1st pregnancy between 6 and 8th months (sometimes upto delivery). It is believed by the villagers that tattooing during 1st pregnancy facilitates delivery in future.

Presently tattooing needles may be regarded a vestigeal form of ancient needle-bundles.

(c) Nose piercing :

This is seen only in females. In some geographical areas right nostril is pierced; while in other geographical areas leftnostril is pierced.

Nose piercing is done in males with a belief that it ensues survival of the male issue in a family where male issues are not surviving. It is difficult to account for nose piercing in males otherwise since the use of nose-ring is ruled out in them.

All these traditions are very common in rural parts of India. They are for simply beautifying the body and fascilitating the use of ornaments. We are unaware of the hygienic importance of these practises.

(d) Branding :

This is done with -

(i) Applying heated metal bars or porbes - in cases of jaundice (at Lt. wrist joint), Arthritis (at joints)

(ii) Applying heated coins - in cases of Jaundice, Arthritis

(iii) Applying chemicals (Irritants or cauterising)- Calcium hydroxide - in cases of Warts, Dry Eczema, Neurodermatitis, Vitiligo etc. Caustic Soda = Diseases mentioned in (iii)

(iv) Other medicines :

(a) Bhallataka (Semicarpus anacardium) in cases of Migrain, Sinusitis, Arthritis, Sciatica, Abdominal pains etc.

(b) Papadalhana (Potassium carbonate) - in cases of Warts.

(c) Juices of plants (like calatropis) - In cases of Arthritis, Migrain etc.

Branding in animals with different metal bars is practised in villages for various diseases

(e) Blood-letting :

This done with needles or leeches in cases of Dry eczema, Dermatitis, Scabies etc.

9. Comparison of Vedhana with Chinese Acupuncture :

There is much similarity in cases of History, Ancient texts,, Earliest needles, Metal needles, Needle-bundles, Needle manipulations, Diseases indicated, Needling points, Applying heated needles, and other methods in acupuncture like ... Blood-letting, Cupping, Fumigation, Acupressure lastly Archaeological evidences.

Now let us dwell on each point at some length...

(a) History :

Chinese history of acupuncture is more than 2000 years old. It had its ups and downs during its course in last 2000 years. Once it had reached it's climax. Then the decline began and it was legally banned during the British rule in China. Irrespective of all these events it survived in Chinese villages being practised by Chinese laymen for generations.

History of Ayurveda is definitely more than 2000 years, old. It had its ups and downs. Finally it survived and flourished in Indian villages. We come across this even today in Indian villages where Ayurveda is still in full-swing.

(b) Ancient Texts :

Chinese texts are available which are more than 2000 years, old till 18th Century. Same is true with Ayurvedic texts.

(i) Some Chinese texts

Haungdi Nei Jing Cannon medicine, 2nd Century B.C.

Zan Jiu Jia Yi Jing A classic of acupuncture and moxibustion, 3rd Century A.D.

Quian Jin Yao Fang Thousand golden remedies 6th Century A.D.

Tong Jen Shu Kue Jiu Tu Jing Illustrated manual on points for acupuncture and moxibustion, 11th Century A.D.

Zhou Hou Ji Fang Prescriptions for emergencies (Tsing dynasty)

Shi Si Jing Fa Huei Enlargement of 14 channels, 11th Century A.D.

Investigation of 8 extra channels, 15th Century A.D.

Ben Cao Gang Mu Materia medica, 16th Century.

(ii) Some Ayurvedic texts :

Charaka samhita, Sushratta samhita, Ashtang hridaya, Ashtang samgrapa, Bhel Samhita, Kashyapa Smhita, Harita samhita --- All between 3rd Century B.C. to 3rd Century A.D. Charaka panjika by Swami kumar - 7th Century A.D. Kalyanakaraka by Ugradityacharya - 9th Century A.D. Padarth Chandraki - By Chandranandana - 10th Century A.D. Ayurveda deepika - by Dehnanapubli 20th Century A.D. Sarvanga Sundra - by Aroondatta - 13th

Century A.D. Shashilekha - by Indu - 13th Century A.D. Sharangadhara Samhita - by Sharangdhara - 13th Century A.D. Deepika - by Adhhamalla-14th Century A.D. Tatva-Pradipika-by Shivadadasen 15th Century A.D. Goodharth deepika - by Kashirma Vaidya - 17th Century A.D. Bhavprakash - Bhavamishra - 17th Century A.D. Kavindarmani by Ramasen 18th Century A.D. Jalpo-Kalpataru-by Gangadhara Roy - 19th Century A.D. Sushrutarth Sandarpana - By Haranachandra - 20th Century A.D. Charakopskara - by Yogindranath Sen - 2th Century A.D. Bhaishajya Ratnavali - by Jayadev Vidyalkankara - 20th Century A.D.

Indo-Sino relations cannot be dated exactly. China's name appears in :

(i) Ancient texts - China as country,

Mahabharata (Sabha-parva-57), Manusmriti 10/44

Ramayana -44/14, Kautilya's arthashastra As Chinaunshuka it appears in

Harivansha - 12745 Shakuntala, Kumarasambhava, Dashakumar-Charita.

(ii) Ayurvedi texts :

Ashtang Sangarh (146)वसिष्ठक बाह्यस्य चीनाः शुलीका यवना शकाः॥ अ.सं.सू. १/४७

((A.S.S. 7/232)

Sushruta Samhita (147)तंत्रबन्धविशेषाः-कोश दाम-स्वास्तिक-चीन॥ सु.सू. 18/16

(S.S. 18/16)

Ashtang Samgraha (148)कोश दाम उत्संग-चीन-बन्धनविशेषाः॥ अ.सं.सू. 38/42

(A.S.S. 38/42)

Kashyapa Samhita (149)कर्कटं च ममातंगं ताम्राखिलं च चीरकम्॥ का.सं.खिल 25/9

(K.S. 25/9)

150. चीरराज्यस्थ योराणां पुलीदं द्रविडेपुष्ट॥ का.सं.खिल.25/13

(K.S. Khi. 25/13)

151. वस्त्रं चीर क्षौभ वस्त्रपट्टकम्॥ सु.दी. ८. बा.सं.उ. 12/32

(Comm. S.S.U. 12/32)

(iii) Stone inscriptions :

China name appears in

Ballegavi stone inscription (Dt - Shimoga, Karnataka) dated 1050 A.D.

(Please see note - 7 in appendix)

Indo-Sino relations can be put broadly like ...

(a) Indian visitors to China ...

Kasyapa Matang (65A.D.) Lokaraksha (147A.D.)
Shakya (207A.D.) Dharmakapala (222A.D.)
Kalaruchi (508A.D.) Shreemitra (501-512A.D.)
Dharmarakshaka (381-395A.D.) Dharma priya (400AD)
Dharmaraksha (414A.D.) Paramartha (548 A.D.)
Dodharuchi (508A.D.) Punyopaya (655A.D.)
Vajrabodhi(719A.D.) Shubhankarashinha (716A.D.)

About 100 Indian visitors have translated more than 700 books in to Chinese. Books of more than 15 Indians have been translated in to Chinese. Two Chalukyan embasses - 7th Century A.D. Chalukya Varmad had sent an embassy in 7th Century A.D.

Karnataka's relations with China are given in "Liang Se Kungtssee Ki" of Liang dynasty.

(b) Chinese visitors to India :

Huen tsung

I tsing

Fai hain

Hang Tuah - visited India and returned China in 7th Century A.D.

Some authorities say that acupuncture originated in China while other say that it spread from India to China with the spread of Buddhism and that the Buddhist monks carried our texts and methods along with them. We shall not give our opinion on this point without evidence either for or against of this hypothesis.

Acupuncture has experienced its ups and downs in China, similarly Ayurveda too in India! Definite causes for the discontinuation or decline of Vedhana are far from clear. The author is pursuing this matter and will publish the material after it is ready. Till then let us suspend our judgement in this regard and confine ourselves only to acupuncture and its counterpart in Ayurveda.

Coming to Chinese ancient texts which are in descriptive and dialogue form we find that Ayurvedic texts are also not an exception to this.

(c) Earliest Needles :

During primitive period ancient Chinese were using sharp-stones (Bian Shi = stone piercer) Chen Shi = Stone borer, Zen Shi = Stone needle); Stocks of Bamboo, Sharp stones etc., for the purpose of acupuncture.

Ancient Indians during their primitive period were also using special stones (Jamboustha, Ashma, Pashana, Suryakant, Lohakant), Tooth of Cow, Arrow, Goat-dung, etc., for the purpose of acupuncture. (Jamboustha = stick of Jambu wood is worth considering here).

(d) Metal Needles :

The needles made of different metals like Gold, Silver, Copper, Iron etc., were used by ancient Chinese. The first instance of metal needles being from 2nd Century B.C. as found during excavation in Hopei province.

Ayurvedic texts contain references to all sort of above needles of different metals; the oldest being from 3rd Century B.C. found during excavation at Taxilla.

(e) Needle Bundles :

The 3-star, 5-star or 7-star needles also called as "Plum-Blossom" needle, resemble more or less the needle bundles described in Ayurveda such as Tri-koorchaka, Soochee-koorcha, Khaja etc., (whether needle bundles are found during excavation or not is not definitely known, Author is pursuing this matter too !)

(f) Needle manipulations :

Pricking, scraping, Rotating or Churning, Pounding, all these Chinese needle manipulations are exactly the counterparts described in Ayurveda as Vedhana, Vitsravana, Mathana and Kuttana respectively.

(g) Diseases indicated :

The diseases described in Chinese acupuncture and their counterparts in Ayurveda are as follow....

Alcohol toxemia = Madtyaya

Sanyasa = Coma,

Delrium = Unmada, Hiocough = Hikka,

Hair fall = Keshashtana, Alopecia = Indralupta,

Vitiligo = Shwitra

Black, painless patches on skin = Neelika

Black, Painless patches on face = Vyanga

Fainting, Apoplexy, Vasovegal attack = Moorcha

(Diseases described in Siravedha, Marmaghataja, Agnikarma etc., are also diseases indicated for needling).

(h) Puncturing points :

(i) Incase of shock, coma etc., the point used in Chinese acupuncture are :

L-11, LI-1, St-4, UB-67, TW-1, GB-44, and Liv-1,

The counter-points mentioned in Ayurveda are Nakhabyantare (nail bed). The Chinese acupuncture points - P-9, Ex-30 correspond to Nakhantare = Nakhante mentioned in Ayurveda.

(ii) Branding points :

In cases of Paralysis of upper extremity the branding point corresponds to TW-2 and 3; and in cases of lower extremity paralysis the point corresponds to GB-43. In cases of hernia (intestinal) the point corresponds to Liv-2. (Please refer.76)

The above mentioned points are distal points, while local points used in cases of Hair-fall, Alopecia, Vitiligo, Black, painless patches on the face or elsewhere are the same.

(Apart from this points mentioned in Siravedhana, Agnikarma correspond to greater extent. Regarding non-corresponding points in Ayurveda further research will settle the matter).

(i) Applying heated needles i.e. Branding....

This is done according in Chinese method locally or distally depending upon the disease. This may be done only with needles or metal probes or with the help of Garlic, Ginger etc.

Ayurvedic counterpart of this is 'Agni-Karma' which may be done locally or distally. Some of the medicines like, wax, honey, jauggery, etc., may be used during application. This method is of 2 types scarring and Non-scarring.

152. द्विविध आग्निर्कर्म आहुः एकं त्वग्नादग्निं मांसदग्धं सु.सू. 12/7

(Agni-karma is of 2 types scarring and non-scarring S.S. 12/7)

Sushruta has devoted one Adhyaya (Chapter) for Agni-karma, where he has described all the details such as Instruments, Diseases treated, Diseases, indicated, contra-indications, types, complications, treatment of complications etc., (S.S. 12). Similarly Vagbhata has devoted one Adhyaya - A.H.S. 30) and Vriddha-Vagbhata has devoted one Adhyaya (A.S. 40).

Practical Training of Branding :

153. मृदुषु मांस-खंडेषु आग्नि क्षार योग्या ॥
सु.सू. १/४

(Branding is to be practised on soft piece of Flesh- S.S. 9/4)

(j) Ancillary methods :

(i) Blood-letting :

This corresponds to Rakta-Mokshana, Rakta-sruti, Vitravana, Asrik-har in Ayurveda. Blood-letting is done with needles of needle-bundles in Chinese acupuncture. Some are used in Syurveda along with some other (ex. kuthari, Shararimukha, Kushta, Antarmukha, Vrihimukha etc.) and medicines (Coagulenta, anticoagulenta) are also mentioned in Ayurveda.

(ii) Cupping

This corresponds to application of Alaboo Shringa and Ghati-Yantra. In Chinese acupuncture the cups of China clay or glass are used at present. Use of 'Horn' is described in 'Prescriptions for emergencies' (Tsin dynasty).

(iii) Moxibustion :

According to Chinese acupuncture Moxa (artemisia vulgaris) is used. Charcoal, Chop-sticks, Sulphur, Realgar, Rush etc., are also used. This corresponds to Dhoomrakalpa described in Ayurveda. Many medicines are described for this purpose.

(iv) Acupressure :

This is also called as 'Finger acupuncture'. Here fingers are used for pricking, pinching, or knocking to acupuncture points. This corresponds to Tadana, Peedana, Pra-peedana, Mardana, Hanana described in Ayurveda. Ayurveda describes the fingers in the list of Anushashtra or Upayantra (ancillary instruments) which signifies its importance. (21), (82) (84), (87).

154. अङ्गुशस्त्राणि त्वक्सार— बाल— अङ्गुली शति ॥
सु.सू. ४/१५

(Hands, Feet, Fingers, Tongue etc., are Upyantras, S.S. 8/15)

155. अङ्गुल्याग्नेन प्रसादयेत् ॥ इन्दुकी अ.सं.सु. ३१/२

(Finger tips are used. Indu-Comm. on A.S.S.390)

156. विमर्दयेत् । शिषक् प्राज्ञः तलेन अङ्गुष्ठकेन वा ॥
सु.चि. १/२२, २३

(Pressure is applied with hands or fingers S.Cgi 1/22,23)

157. कौर्परं तु यथा संधि अङ्गुष्ठेन अनुमार्जयेत् ॥
सु.चि. ३/३२

(Massage the elbow and joints with thumb S. Chi 3/32).

158. अङ्गुलिभ्यां अजावस्थो नालेन मृदुतायवा गल ।
रुडयानवेगान प्रवृत्तान प्रवर्तयेत् ॥

(Vomiting is induced with fingers or lotus stem A.H.S. 18/19).

(k) Archaeological Evidences :

In China many needles have been found of different lengths and made of different metals at many

sites during excavation, the first metal needle instance being from 2nd Century B.C.

In India too ancient needles are found during excavation at many sites. They are made up of Iron, Copper, Bronze, etc., Their length varies from 1/2 to 8 fingers (2 to 12 cms) The number of needles found varies from one to many. The oldest needles accounted are from Taxilla dated as back as 3rd Century B.C. to 1st Century B.C. The period of Ayurvedic texts very well corresponds to this.

Prior to the use of metal needles sharp stones, bones, bamboosticks, etc., were used by ancient Chinese. Ancient Indians were using - Special stones (Jamboustha, Ashma, Pashana, Lohakant, Suryakant, Kacha, Sphatika etc.), Metal bars, (Probes), Arrows, Cow-Tooth, Coat-dung etc., for the purpose. This is clear from the Ayurvedic texts.

Indian excavated needles especially of copper, bronze, twisted head, sharp points, without eyes can only be accounted for acupuncture (Vedhana). Their antiquity and descriptions very well correspond to Ayurvedic texts.

10. Conclusion :

From the above discussion we can point out a few salient features common to both Indian and Chinese acupuncture practise

1. Excavated needles and Ayurvedic texts prove that needling the body (Vedhana) practised in ancient India. This is described in Ayurveda as Vedhana, Vyadhana and Tedana. This was extensively used in the fight against diseases in ancient times; and the current practises in India such as Nose piercing Ear piercing Tattooing etc., are the vestiges of the ancient practises, and though their real purpose is lost sight off it continues to be practised in full swing in rural parts of India even today. This is a proof of the force and universality of acupuncture in ancient India. It has thus passed the test of time.

2. Chinese acupuncture resembles its counterpart in all the respects. Methods described in Ayurveda as Raktamckshana, Agnikarma, Branding with heated needles or probes, manipulations (tadana, peedana, mardana etc.); these resemble Blood-letting, applying heated needles, cupping and Acupressure in Chinese acupuncture.

3. Chinese use moxa, ginger etc., directly or indirectly in acupuncture. We too can use various medicines described in Ayurveda depending upon the disease to be treated. We can bring revolution and revitalisation by carrying research. It is hoped that we can popularise this therapy increasing its efficacy.

APPENDIX

Note : 1

Abbreviations used :

1. C.S. = Charaka Samhita
2. S.S. = Sushruta Samhita
3. A.H. = Ashtang hridaya
4. A.S. = Ashtang Samgraha
5. B.P. = Bhava Prakash
6. K.S. = Kashyapa Samhita
7. K.K. = Kalyana Karaka

Note : 2

Instruments of Vedhana, Vyadhana and Tudana.

a) Vedhana and Vyadhana -

Soochee, Kutharika, Vrihimukha, Ara, Vetasapatra, Eshanee, Linga-nashana-vyadhani-shalaka, Kushapatra, Yuthika, Karnavedhane, Kareera.

b) Tudana -

Soochee, Totrapata, Anguli (finger), Lotus-stem.

1. व्यधो वेधे पयापाके हवो हुतो वरो हुतो॥ अमरकोश-2266
2. वेधित इच्छिद्रिर्लो विधे॥ अमरकोश-2223

Note : 3

Excavated Indian Needles

Place	No.	Metal	Length/ Cross section	Period
Taxilla	3	Copper	2.3 to 3.6"	3rd to 1st Cen. B.C.
	3	Iron	4.2 to 4.3"	3rd Cen. A.D.
Harappa	2	Copper	3.4 & 2.2"	-
Mohonjodaro	1	Copper	1.9"	-
	1	Copper	1.5 x 0.05"	-
	2	Bronz	1.5"	-
	-	Copper	0.5" cross	-
Lothal	Many	-	-	With and without eyes
Brahmagiri	1	-	thin	Megalithis stratum
Rangapur	Many pins and needles	-	-	1 pin has rolled head
Alamgirpur	Many	-	-	-

Note : 4

The word 'Totrapat' is formed out of two words:

Totra and Pata. Pata = Handle.

Etymologically the word Totra is derived from 'Tuda' Tudanat trayate iti totrah = मुदजात्

त्रायते इति लोक्र॥

i.e. (Needle) that saves (life) after pricking. Public Domain. Gurukul Kangri Collection, Haridwar

Note : 5

The sword cases (अभान) were prepared from Shalmali wood so that swords were sharpened automatically while taking it out and placing inside.

Note : 6

Types of stones used and described in Ayurveda:

1. Ashma = Flint, A hard stone, A silicate, contains impurities.
2. Ayaskant = Load-stone, magnetite.
3. Kach =
a) Glass - amorphous, formed after rapid cooling.
b) crystal.
4. Kuruvinde = Gorundum, A-1203, Ruby, this is a semi-precious stone, hardness is '9'.
5. Sphatika =
a) Alum - $Al_2O_3 \cdot SiO_3 \cdot 27 H_2O$
b) Quartz - formed out of glass after slow cooling. pebble, hardness - '8', sp.g. 2.6 to 2.8.
6. Pashana = small stone used as weight, spear.

पाषाणः भस्तरः आवा' अपलः अश्म शिला वृषत् इति
पाषाणस्त॥ अमरकोश-640

Note : 7

बल्ले गावेय वर्तकरु यीर चोळ पांडय मगध
सौराष्ट्र मुन्ताद देवागोदने संपर्क विट्कोडिदुरु

(Translation : Vartaka's of Ballegavi had contacts with various countries like China, Chol, Pandya, Magadha, Sourashtra etc.)

Cf : Kannada Shasanagala Sanskritika Adhyaana
By : Chidananda Murthy. Mysore University
1966, page 387 (E C-VIII S.K. 118 1054 A.D.)

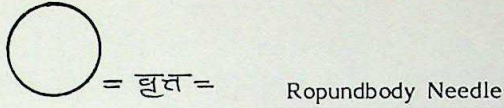
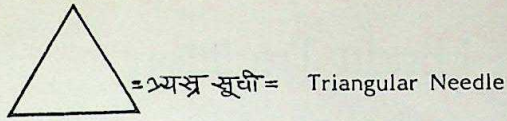
तोत्रं वेधुकं आलानं बंधनं सामेड्यं शृंखले -

प्राजनं तोदजं तोत्रं ।

— अमरकोश-1549

— अमरकोश-1731

Cross Section of Needles

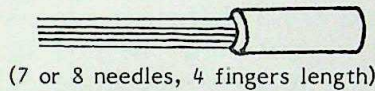


(Diagrammatic Representation)

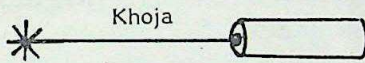
Pratanu-soochee (for ear piercing)



Koorcha

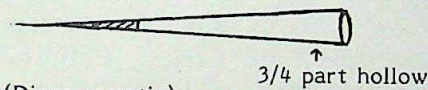


(7 or 8 needles, 4 fingers length)



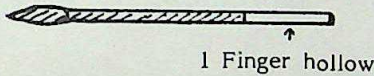
(8 needles, 1/2 finger length)

Karnavedhani

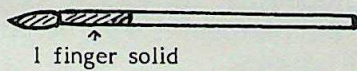


(Diagrammatic)

Vyadhana, Karnavyadhana

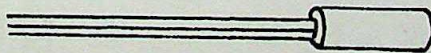


1 Finger hollow



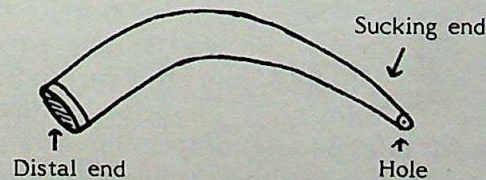
1 finger solid

Tri-koorcha



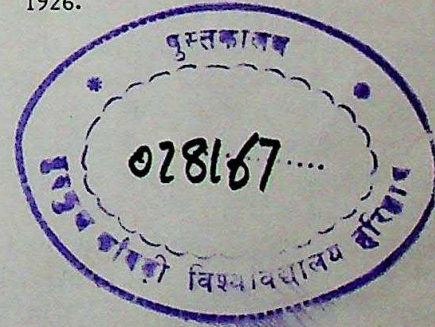
(3 needles, 8 fingers length)

Shringa-yantra



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Inaugural Speech on Seminar on Science & Technology in Hindu Tradition on 26.6.1982

By S.V. Velankar

(Mr. Velankar is a Sanskrit Pandit of high experience, has written scores of books, dramas, poetry Collections in Sanskrit and is the founder of the Devavani Mandiram, devoted to the development of Sanskrit)

Organisers of this seminar and the participants and revivers of modern history of ancient India, I have been given the honour of inaugurating the proceedings of this significant symposium. Scholars have come from different places to participate in it and the interest that is being evinced in this new method of approaching the old traditional literature is something unique in the post-independence period in this country. We all know that the Vedic literature and particularly 'Rigved Samhita' is the oldest literature available in the world. Some place it in as recent a period as about 5000 years back from today i.e. 3000 B.C. while there are others who would like to take it back to about 15000 years before today. Actually we really do not know how old this literature is? But we know one thing, in the modern world the oldest literature, available to us is the Vedic literature and particularly 'Rigved Samhita'. It is a collection. It is not composed or written by any one person. It is a collection of contributions by several scholars who might be called 'Pandits' if the old term, is to be used and still more correct older term will be 'Rishi'. It is the term used by the 'Ved' itself. Unfortunately that term today may not convey any thing to us, but that term has very significant contribution to make to this method of evolving the new aspects of old history.

History as you know really means story, the description of happenings from any body's point of view. Unfortunately for us there are two impeding factors which have prevented us from having correct perspective of our own history. First, what is today known as historical approach did not exist in the olden times, because no importance was attached to the individual who was making a contribution to the growth of society or to the promotion of social welfare through knowledge. Second, prejudiced writings of the so called modern alien historians. These historians suffered from two special drawbacks; one: being alien, they did not understand the spirit in which the people of ancient times in this land either worked or lived. Two: they also did not like to accept that these people really had a very high degree of scientific knowledge and superiority over the world of olden times and almost every other territory. I do not say country because these terms are changing their connotations through different centuries, so they did not find any other contemporary record to compare the achievements of the sons of this land with those of any other territory. The result being that they could not accept. I would call this 'prejudice' which a historian should not have. But I have also to admit, it is quite natural. We can compare achievements of one race, one land, one people only with others, who at the same time i.e. as the contemporary contributors can show in what relation this culture or civilization would stand. Therefore the alien historians just cannot admit that there could be any one civilization which can be called uncomprable, unparallel in the history of the world. In addition there may be many other prejudices. We will not go into them. But there is no doubt that this was a drawback in the compilation of the history of this land. What happens therefore is that whenever these historians wrote about ancient times, was not the history of knowledge or

history of people at all. They never associated the actual happenings in the land with the literature they had before them. Somehow or other the link was missed.

Actually there are several methods of writing history today and normally from the literature produced by land, by people, we try to find out what type of life they lived? What sort of culture they have, or they try to cultivate? What is the progress in the field of knowledge which they are trying to contribute? You will find that most of the historians of the 19th and the early 20th century writing about ancient India, write mostly about history of Sanskrit literature and not the history of Indians as such, because they do not believe that it really reflects the life of those times and it never occurred to them that there was any serious type of factual knowledge available to these people who composed this literature. The very interpretation of this ancient text was given a superficial treatment, if I may say so, and the most influential writers did not try to go behind the words that were used. We will be having today some speakers who will give you new methods of interpreting the old text. In fact we should have wondered that why this ancient literature was called 'Ved' at all. You are no doubt aware of word 'Ved' comes from 'VID' to know which really means 'knowledge'. But no interpretation of this 'Ved' shows that it really contains any knowledge in the modern sense of term. It is supposed to be religious or sacrificial literature, which is another way of saying that it is nonsensical, and yet the ancestors who carried this useless burden over the generations tried at least one thing very hard i.e. to preserve this knowledge. Anything may go but 'Ved', the knowledge which we have acquired must be transmitted to next generation if they have to start over our shoulders and then further into the horizon. Then why were these pains undertaken? Why was Society so anxious that the knowledge that has been acquired should not be lost, must be continued. Why was this continuity of knowledge so insisted upon to make the whole society and its efforts oriented for this one single aim? Unless we really try to find out what this knowledge is, I do not think we could really have any interpretation of this store-house of knowledge and without that knowledge, without the meaning, the correct interpretation of these texts, we will not know the history of these people who have lived and tried to express and preserve this knowledge through generations. These efforts of trying to find out what this knowledge really is have started very recently and I think the credit for that should go to this institution on behalf of which we have met here today.

The most significant part of today's symposium, it appears to me, is that we are really going to have the scientific interpretation, the scientific observation on this ancient literature. If you go through the programme of the day, which I hope you have, you will find what type of scientific knowledge is being placed before you and which you are going to listen to from these eminent speakers. The word science is the same as the word knowledge, though in a very different context and this knowledge of the world in which we live, I should really not say world, but world if you prefer that term in modern time, because the knowledge that is stored in this world is not limited to the surface of this earth, this one single dot in the whole of the universe. But there are subjects here which are going to take you far away from earth and tell you of the phenomenon that occurred in the entire universe and of which apparently these ancient people had the knowledge and they had tried to pass on to the next generation through this literature. As you were told in the beginning by Mr. Gokhale that we do not try to interpret the word "Ved" which includes a few compositions of very ancient times. That is quite true because traditionally the word "Ved" is not applied to all that the Sanskrit literature has to offer to you. It is the oldest that alone is called "Ved", but that does not mean the knowledge or scientific knowledge was confined to this literature called the "Ved" but it was the start of the tradition of the knowledge that was continued

and was known by different meanings later on. We are more concerned today with this ancient literature and I cannot say of this land because it is possible that some of the compositions did not take place within the confinements of this sub-continent. That is a matter of interpretation by various scholars. We will have to be very attentive to this aspect of knowledge that is going to be placed before us, within a very short time, like a pill, the concentrated essence of various subjects to which the good exponents are going to expose us to.

It is my good fortune that since Dr. Sohoni could not be here in time and therefore I have been given the honour of inaugurating today's symposium. I will repeat if you go through the subject on which we are going to listen to these speakers, we will really observe that what is being placed before us, is the science, the knowledge, as then known to this literature which is our proud inheritance, and that we do not know much about it and therefore I initially started saying that what we have got today is the people who are going to write the new history of old India. Again you will excuse me for using the term India, because the organisers have chosen to use the word "Hindu". It does not mean a particular race or religion, but one which relates to the literature, which is supposed to belong to Hindus and their ancestors. In that sense only the term has been used and as I said, to use it as Indians again limits its connotations because what is known as India today or was known before 1947 are not the geographical limits within which aspects of knowledge prospered and were co-ordinated for the benefit, for the welfare of humanity.

What does this ancient Ved, ancient knowledge or store - house of literature really mean? The interpretations that have been offered are not as yet listened to very attentively by what are known as the Vedic Scholars or sanskrit pandits. I am deliberately using the terms Sanskrit Pandit and the vedic scholars as there is as vast gulf between them. Those who may be called vedic scholars are the people who look to the west for inspiration and those who may be called sanskrit pandits are usually those who refuse to look beyond the text that is before them and their entire endeavour is to learn it by-heart, to pass it on, but not bother much about its contents, about the meaning of this existence with my intellectualism. We would not otherwise make either any impression or any progress. I hope today's symposium would take us one step forward towards understanding what we would try to achieve and in that sense, even through the work of rewriting Indian History is only one aspect of it, making a history, by the Indians for the world, is to be a much more desirable goal towards which we are probably marching through this symposium.

Let me once more thank God, and declare this Symposium as inaugurated. With the help of all of you we hope that it would be possible for us to go through the entire programme without any hitch and that by the evening we would finally emerge with a feeling that we are much richer than when we started in the morning, having absorbed all the sunshine, of the day that would penetrate even through these closed hall.

Thank you,

Indira Nivas, 2nd Floor,
Avantikabai Gokhale Road,
Opera House, Bombay-4

London Calling

My thanks to all those who have commented and sent letters on my article "Why rewrite Indian History?"

Mr. Pradhan who is an architect has joined us. I congratulate and welcome him.

During last few years, we have tried to establish contacts with and have communicated to several Universities, History Professors, Research Journals etc. Some of my correspondence already has appeared in the previous issues of "Itihas Patrika". This time I am putting forward a very interesting correspondence. My intention in giving this correspondence is to understand how scholars all over the world react to new information. How they ignore or suppress you in a dignified manner without answering your basic queries. Well, god has given us enough strength to overcome all such approach and to continue the struggle for finding out the truth.

V.S. Godbole
54 Sudeley Walk, Bedford MK 41 8JJ

Sub : Taj Mahal is a Hindu Temple Palace and NOT a tomb

Dear

Two letters exposing the falsity of current Taj Mahal legend were published in the RBA Journal, two years ago. Copies of these and my own analysis of the legend are enclosed. As you are associated with the Festival of India I am sure you will find them very stimulating. Your comments would be most welcome.

A parallel example of expropriation may be seen in the Falkland Island Crisis. After the invasion the Argentinians renamed it Les Islas Malvinas, the capital Port Stanley was renamed Puerto Rivera. This is precisely what Muslims have done throughout the world. Time has come to recognise it and credit various structures to the rightful pre-islamic owners.

Yours sincerely,
V.S. Godbole

FESTIVAL OF INDIA

29 April 1982

Dear Mr. Godbole,

Thankyou for your letter of 23 April which I have just received. I have read the papers with much interest and find your analysis very penetrating. As the last six years of my working life in India was spent in Delhi I have of course become aware of Mr. P N Oak's general approach to the re-writing of Indian history.

I am most grateful to you for bringing these papers to my notice and I am circulating them among colleagues here.

Yours ever
Stanley Hodgson
Director

FESTIVAL OF INDIA

13 May 1982

Dear Mr. Godbole

Many thanks for your most interesting paper on the Taj Mahal. I found it fascinating and I am sorry that we do not have enough space in the Festival Review to publish it.

The Review, as you will have seen, is dedicated to news about the Festival of India events in Britain and taking into account the vast numbers of them, we are very short of space.

Many thanks again for your interest and we will keep your paper in mind should the opportunity occur to refer to it.

Yours sincerely,

Edmund Swinglehurst
Chairman, Publicity Committee

Question Box

Answer to Question No.1 Vol.2 No.4

WAS ELECTRICITY OR ITS EQUIVALENT EXISTING IN ANCIENT INDIA?

Yes, Electricity or its equivalent was known to ancient Indians. Research wing, Thane Branch has gone through literature extensively and has collected the following important information with references.

Two ancient treatises "Agastya Samhita" (अगस्त्यसंहिता) and "Agastyamat" (अगस्त्यमत्) give ample description of Electricity and Electro-Plating. References to Sage Agastya's work are found in literature dated as back as 2000 B.C. Mr.K.V.Vaze has found Agastya Samhita in Indian Prince's Library at Ujjain. Subsequently Mr.P.H. Thatte has published two articles : (1) July/July 1923 issue of Udyam Magazine (Marathi), Nagpur. (2) December 1923 issue of Vedic Magazine (English), Lahore.

A researcher, Mr.C.N. Mehta from Nadiyad who wrote a Book "Sunder Kandam" or the flight of Hanuman by air to Lanka (published in 1941), also refers to Mr.Vaze's work on Page 12 and further writes that this Samhita was translated by Dr.V.R. Kokatnur. The original Sanskrit verse in Samhita and its translation is given below:

संस्थाप्य मूर्ध्नि ये पात्रे ताम्रपत्रं सुसंस्कृतम् ।
छादयेत् शिखीश्रीवेन चार्द्राग्निः काष्ठपांसुभिः ॥
दस्ता लोष्टो निधातवः पारदाच्छिदितस्तः ।
उत्पादयति ताम्रित्रं संयोगस्ताम्रदस्तयोः ॥
संयोगाज्जायते तेजो याम्रित्रमिलीकथ्यते ।
एवं शतानां कुंभानां संयोगः कार्यकृद्भूतः ॥
युसंभूता च सुभगा धृतयोनिः पर्योधरा ॥
मृत्कुंभी सर्वदा ग्राह्या - - - - -

Having put a piece of pure copper in an earthen pot broad-mouthed, water tight, clean, like one used for storing ghee, they used to put thereon pieces of sulphate of copper Vitral, blue like the neck of a peacock. Then they used to cover it with wood dust and thereon used to put a block of zinc besmered with mercury, and they by this connection used to produce electricity (Mitra). The light that was produced by the connection of copper and zinc was called 'Mitra'.

A battery of such hundred earthen jars was very effective. It is needless to say that this 'Mitra' was nothing but electricity.

Sage Agastya invented the art of Guilding copper with either gold or silver by means of batteries and therefore his contemporaries honoured him with the title of 'Kumbhod-bhava' (Battery - borne), मैत्रावरुण (born from or Son of Electricity), etc. the verses from various sources and their translation are as follows:

कृत्रिमस्वर्गरजनलेप संस्कृतिरुच्यते ।
 यवक्षरमयोधानौ शुशुक्लजलसौन्निध्यौ ।
 आच्छादयति तत्राग्नं स्वर्णेन राजतेन वा ॥
 सुवर्णलिप्तं तत्राग्नं शतकुम्भमिती श्रुतम् ॥
 लिप्तं स्वर्णपुटेन ताम्ररजतं तत् शतकुम्भश्रुतम् ।
 कृत्रिमस्वर्गरजनकला लेपादि सात्क्रिया ।
 शुक्रानिती-॥

Electro-plating : Guilding electricity covers copper with gold or silver when in contact with acidulated water and solution of metal salts i.e. contains metal full of 'Yavak-shara' 'copper covered' with gold was called 'shat kumbha'. This guilding by means of gold or silver is called electroplating. It is enumerated as an art in Shukraniti.

Reference to generation of Hydrogen and Oxygen by splitting of water by electricity is also found in Agastya Samhita.

Sources : AIR-CRAFT IN ANCIENT INDIA by Shri P.H.Thatte, Vedic Magazine, Lahore, December 1923, Vol. XXI No.7

Indian Scientists distinguish the following types of electricity:

1. "तडित" Electricity produced by flapping of skins or silk.
2. "सौदामिनी" Electricity produced by rubbing jewels or glass.
3. "विद्युत्" Electricity produced in clouds or water vapour.
4. "शतकोटी" Electricity produced by hundreds of cells of any battery or pieces of metals etc.
5. "हृदिनी" Electricity stored in 'हृद्' a storage cell.
6. "अशनी" Electricity produced by iron (magnetic) bars.

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6. American Men of Science and whose who of the east give detail information about Dr. Kokatnur and his work.

We are thankful to Mr. G.G. Joshi, 'Jeevan' 276, Ram Nagar, Nagpur-10, for his immense help in compiling the above information. Mr. Joshi is in possession of hundreds of rare ancient manuscripts and his working in this field for the last 40 years.

Questions for this issue

WAS IRRIGATION SYSTEM DEVELOPED IN ANCIENT INDIA?

Mr. S.V. Phadake
1, Fair View Heights
Parkersburg, WV-26101 U.S.A.

Correspondence

Mr. M.L. Gupta, 69, Ghoga Street, Fort, Bombay, writes in his letter :

Thanks for your quarterly issue dated December 28, 1982, I specially thank you for your editorial. You have very rightly described the present state of Hindu life some thing like a dead body which does not even react to the the worst type of ignominies and humiliations imposed upon it....

After seeing the events of last ten years people have started wondering whether the this race is on decay. Some of course have malafide intentions in raising such questions. But many are well meaning people too who are raising their eyebrows after seeing the conditions prevailing today in India....

A society is said to be decaying when it is bereft of ideas to meet the new and developing situation. A society is considered still more on decay when it has lost its moral fibre and allows itself to submit and get pressurised by all sorts of pressures and temptations without showing any worthwhile capacity to resist

The symptom of moral decay consists in that we are being subjected by all sundry to acts of dishonour and yet we are not even feeling the shame of it!

In Turkey, Hindus are not allowed to keep even a copy of Geeta. In Arabian countries, celebration of Navratri is prohibited. In Saudi Arabia, our country-men - Sikhs are not even allowed to enter

The greatest cause of our mental and moral decay is nursed in the womb of a pious slogan - we shall always be tolerant and good to others irrespective of what others do to us

Hindus are yet to realise that higher morality consists in acquiring strength and using it to compel our opponents and enemies to behave justly, fairly and humanly to us. The creed of being 'tolerant' and good to others irrespective of what others do to us is the creed of slaves.

The creed of unconditional tolerance is the creed of slaves and not of free people

The question arises is : can such society survive and how long ?

Today the very name 'Hindu' has become 'Communal' and that too in India. Can anybody imagine a situation more humiliating and degrading than what is happening in India today? It is not a question of personalities and parties. Today it is a question of national survival

Let people of integrity and intellect come forward to think over the problem and find the solution!

M.L. GUPTA

Mr. C. Novaratan Mall, 76/1, Chetty Street, Trivellore writes

Received Itihas Patrika of Vol:2No.4 dated 28th December 1982 and I have read it with great interest. After reading it, it appears to me that we have to unlearn many things that were taught to us during our college days

It is said that if you want to keep any nation in perpetual bondage, destroy their history and their culture. It is what precisely the alien rulers did to our sacred motherland....

Your great attempt to dig into the past to bring to light the glory of ancient Bharath is praise worthy ... It is also essential for our growth and progress as a nation to look into past, for our failures, for our setbacks and for introspection

While agreeing to this view, we also have to add that besides this, we had not learnt many other lessons inspite of our humiliating submission to the successive foreign invasions. The following other causes may also be listed.

1. That we have never launched aggression even though aggression is also a mode of defence in War. Except in a few cases (Exception being Chatrapati Shivaji) we always fought defensive battles. We never sought conquest outside India. We considered India itself a big world.
2. No foreign invasion can succeed unless our own people join with alien forces. The traitors and the people guilty of treason do not deserve any mercy and amply deserve nothing short of death sentence.
3. We always lacked leadership and once leader fell in the battle field, the entire army would become disorganized and run away.

4. In war, any means count, fair or foul. There can be no ethics in war. You have to match your enemy in all his strategies and cunningness. There cannot be Dharma Yudha when you fight your enemy who does not believe in your 'Dharma'. It is said when Mohamad Ghazni attacked Somnath temple, the entire people took shelter in the temple believing that Lord Somnath would save them forgetting that 'God also helps only those who help themselves'. In the South (based on folk love) the Muslim rulers would keep cows in their front while attacking the Hindus. Misplaced mercy and wrong sense of Dharma can never help on warfront. They are the virtues to be practised in peace time, in civilized society and not when you deal with the barbarian forces devoid of any ethics and morality

The causes listed above are only illustrative and not exhaustive.

It is absolutely necessary not only our history to be rewritten but also our ancient values may be reassessed in the light of historical evidence but vigorous search may be made to look into those factors that brought us humiliating defeat in the past before the foreign invasion.

I am thankful to your esteemed journal and to Mr.P.N.Sharma who had inspired me to search for historical truths in the matter.

Thanking you and wishing you all success in your grand mission.

C. NOVARATAN MALL

Dear Dr. Bedekar Vijay,

Today casually reading the annual issue of our Institute of 1982 on page 34 under the title 'Mummies of India' I found that there are 7 Egyptian mummies in India. But the text contains only 6 names of the museums. The 7th is 'Sayajirao Museum' of Vadodara (Baroda) which I have seen personally twice.

I have also gone through the December 1982 issue (Vol.2 No.4). The article by V.S. Godbole 'London Calling' was fantastic in style and information.

The article by S.B. Velankar 'Sciences in Ancient India' is quite informative but he doubts the astronomical instruments in ancient periods (Page 14). Myself being interested in astronomy (modern and ancient) I would like to bring to notice

1. The oldest reference of astronomical instrument is found in Rigveda. Sage 'Atri' observed the total solar eclipse with the help of 'Tureeya-yantra (तुरीय यंत्र) - Rigveda 5/40 - 5 to 9.

2. We get the references in Vridh Vasistha Siddhant (वृद्ध वाशिष्ठ सिद्धान्त) 200 B.C. of the following astronomical instruments Tureeya-yantra (तुरीय यंत्र), Chapa-yantra (चाप यंत्र), Chakra-yantra (चक्र यंत्र), Shukavalaya-yantra (शुकवलय यंत्र), Ghatika-yantra (घटिका यंत्र), Mayoora-yantra (मयूर यंत्र), Nara-yantra (नर यंत्र), Wanara-yantra (वानर यंत्र), Keera-yantra (कीर यंत्र) etc.

3. Bhaskaracharya (10th century) describes in Yantradhyay (यंत्राध्याय) the following astronomical instruments Chakra-yantra (चक्र यंत्र), Chapa-yantra (चाप यंत्र), Turyagol (तुर्यगोल), Gola-yantra (गोल यंत्र), Nadivalaya-yantra (नदिवालया यंत्र), Ghatika (घटिका), Shanku (शंकु), Phalaka-yantra (फलक यंत्र), Yashti-yantra (यष्टि यंत्र) etc.

4. Varahamihira (5th century), Brahmagupta (6th century) Lalla (7th century), and may other authentic astronomer cum astrologer of ancient days have also referred most of the above mentioned instrument.

Various books on astronomical instruments only were also compiled by various authors to name some ... Sarvatobhadrayantra (सर्वतोभद्र यंत्र), by Bhaskaracharya, Yantraraja (यंत्रराजः) by Mahendrasoori (14th century), Dhruvabhramana (ध्रुवभ्रमण यंत्र) by Padmanath (8th century), Yantrachintamani (यंत्रचिन्तामणि) by Chakradhara (12th century), Pratodayantra (प्रतोद यंत्र) by Ganesh Daivadnya (15th century), Qolanand (गोलानंद) by Chintamani Dixit (17th century)

The existence of ancient astronomical observatories at Satara, Hyderabad, Delhi, Jaipur, Mathura, Kashi (Varanasi), Ujjain is the positive and practised proof of existence of astronomical instruments in ancient India.

At present Shree Uddhav Vishnu Ruikar (82 years old) of Karad dist. Satara; Maharashtra, India has prepared astronomical instruments according to ancient texts like Tureeya yantra (तुरीय यंत्र), Shanku (शंकु) etc. which are highly accurate. He uses these instruments daily for day to day astronomical observations. (Any interested person is welcomed to see and discuss with previous intimation). I have observed them 4/5 times. Shankracharya of Puri has awarded his Shal (शाल) & Shreepal (श्रीफल) for his genuine work. Photograph of Turiya-yantra will be despatched soon. The accompanying photograph shows Tureeya-yantra prepared by Shree Uddhav V. Ruikar.

Lastly few words about 'Screw in ancient India'. The literary proof is the one way. The archaeological findings of screw is the 100% proof. Ex..... Drills of iron first time are found in early historical levels. Those found at Nasik have spirally twisted thin strap of iron while that found at Nevasa have grooved shaft with tapering point. (See Maharashtra State Gazetteers... History Part-1, page-42, 1947). A pin with rolled head is also found during excavation at Rangapur.

References Rigveda, Vriddha Vasistha Siddhant, Yantraraj by Mahendra, Bharateeya Jyotishashatra by S.B. Dixit.

Seminars & Conferences

This quarter was packed with various seminars and conferences all over the country. Following are few seminars which Institute Representative Mr. C.V.Kale attended.

1. **Anantacharya Indological Research Institute** (affiliated to Bombay University) conducted a seminar on 'Technology in India (Ancient and Medieval Periods) on 26th and 27th February 1983 at Bombay.

Dr. V.S. Arunachalam inaugurated the seminar Dr. B.V.Subbarayyappa (Director Discovery of India Project, Nehru Centre) presented the key-note address. Various eminent scholars and Researchers - Prof. K.T.M. Hegde, Shri M.Arunachalam, Dr. Lotika Vardharajan, Dr. S.B.Deo, Dr.Sharayu Doshi, Dr. M. N. Deshpande, Dr. Lalanji Gopal etc. participated in the seminar.

They discussed over a variety of subjects ranging from Mining, Smelting and Smithery of Copper in Ancient India, Textile Technology and Ceramic Technology. Technique of manuscript printing and agriculture.

The seminar was very lively and informative. Mr. Kale is of the opinion that it was dominated more by the archealogists. Seminar was concluded with the decision to establish a committee to study and write the History of Technology in Ancient India.

2. **CALTIS 83** - Seminar on Calligraphy, Lettering and Typography of Indic scrips - was conducted on 29-30-31 January 1983 at Pune. It was unique and first of its kind in this field. Seminar was attended by a large number of Technologists and scholars from Printing Industry. Printing is an important vehicle of communication. There is practically no function in our life which can do without the help of printing in one form or the other. Seminar discussed various aspects of history, development, progress and future of typography and printing in Indian scripts. Seminar was the outcome of laborious efforts of Mr.L.S. Wakankar, Shri V.V. Bhat, Shri Gokhale, all from Pune. Complete detailing of the seminar is not within the scope of this journal, but those who are interested can go through a collection of papers published by the organisers during the seminars.

News in Brief

This quarter of the year was full of activities. Branch has published a complete programme for the year 1983. According to this schedule, we had following six lectures:

1. **January 9**
A group discussion on the subject - "History-Ways of its study and Analasis". The discussion was conducted by Mr. M.Y. Gokhale and about twenty members participated.
2. **January 30**
Mr. S.B. Velankar delivered his First Lecture on "Philosophy in Rgveda" (Systems of Indian Philosophies).
3. **February 13**
Dr. K.K.A. Venkatachari, Head of the Anantachari Institute, Bombay, was the guest speaker and delivered his speech on - "Cultural History of the Tamil Nadu".
4. **February 27**
Mr. S.B.Velankar's second lecture of the series - "Systems of Indian Philosophy" was delivered on the subject "Sankhya and Yogic Philosophy".
5. **March 13**
A group discussion led by Mr.P.N. Vaidya on Mr.P.N.Oak's recent book - "Hindu Vishwa Rashtracha Itihas".
6. **March 27**
Third lecture by Mr.S.B.Velankar on "Nyaya and Vaisha-Shikha Philosophy."

The Quarterly meeting of the Thane Branch was held on 23rd March where a complete discussion of the activities of this quarter and various other activities were discussed.

Mr. M.D. Vather, a Indian settled in South Africa, during his visit to Bombay was seen by Mr. P.N. Vaidya. Mr. Vather was very pleased with the activities of the Institute. He has become a member and has promised to work for the cause of the Institute in South Africa.

Says he :

"It appears the the Hindus Settlers migrated to Scandinavia before the Mahabharat war, taking their philosophy and religion with them but were soon absorbed by the natives owing to their inferior numbers. Several names of Hindu Mythology are recognised in Egypt thus - Ammon the Supreme God of the Egyptian (Haya-Gopatians) corresponds to AUM of the Hindus, and the Brahmanical Shiva is found in the temple to which Alexander the Great made his pilgrimage from Egypt and which yet bears his name. The resemblances between the 2 systems of religion prove that the one is derived from the other count. B. proves conclusively that the Hindu religion is the source of the Egyptian religion.

1. It is testified by the Herodotus, Plato, Solon, Pythagoras and Philostratus that the religion of Egypt proceeded from India.
2. It is testified by Neibuhr, Valentia, Champollion and Waddington that the temples of upper Egypt are of greater antiquity than those of lower Egypt, that the temples in Merone are more ancient than those of Elephantine and Thebes (Shiva), these more ancient than the temple of Tentyra and Abydos, and these again more ancient than those of Memphoies, Heliopolis and Sias, that consequently the religion of Egypt according to the testimony of those monuments, proceeded from the South which cannot be from any other land from Ethiopia and Merdo to which country it came from India as testified by the above named Greek authorities.
3. The chronicles found in the temples of Abydos and Sias and which have been transmitted to us by Josephus, Julius Africanus and Eusebius (सुशेष्प) all testify that the religious system of the Egyptian proceeded from Indian.
4. We have Hindu chronologies (besides those of Puranas concerning the Yga which are nothing but astronomical allegories) which go still further back in time than the tables of Egyptian Kings according to Manetho.
5. There is a tradition among the Abyssinians (Ab-u-Sin Water of the river Sindtion = country) which they say they have possessed from time immemorial, and which is still equally received among the Jews and the Christians of that country, that the First inhabitants (they say cush, grandson of Nooh (Mnuh = मनु = मनु with his family) came over the chain of mountains which separates the highlands of Abhyssinia from the Red Sea and the straits of Babil Mandeb from a remote Southern country. The tradition further says that they built the city of Axum early in the days of Abraham and that from thence they spread themselves following the river Nile downwards until they become (as Josephus says) Meroets namely the inhabitants of that part of Nubia, (Nov = Newtia = the new country) which being situated between the Nile and its conflux the Atbare (अत्बरा = No hurry) forms what is commonly called the island of Meroe (मेरु) from which they spread further down the river to Egypt (Aegoptia of the Greeks and Hayat Guptatia = ह्यगोत्पीय of the Hindus), Count B. thus concludes 'it appears from the above mentioned grounds that the Hindus have a great claim to the primogeniture of civilisation than the people of ancient Egypt."

Pp. 43 to 46.

Says he : "We have here (In Scandinavia) another proof that the myths of the Scandinavians are derived from those of the Hindus."

"The ancient map of Persia, Colches, and Armenia, is absolutely full of the most distinct and startling evidences of Indian colonisation, and, what is more astonishing, practically evinces, in the most powerful manner, the length of several main points in two great Indian poems, the Ramayan and Mahabharat. The whole map is positively nothing less than a journal of emigration on the most gigantic scale. But alas! unfortunately for history, the Greeks of antiquity, like the French of the present day, so completely made their own language, the language of the civilized world, and by their graceful and insinuating manner so confirmed this advantage, that they had few or no inducements to become philologists not even to trace the origin of their own language or to acquire that of another nation. Perhaps the only exception to this failing is contained in the record of the Homerid of Chios, in his hymn on the festives of Delos, in which the Ionians (Yavanas) are represented as expert linguists. The attempts of Plato in his Cratylus, those of Varro in his essay on the etymological sources of the Roman language, are replete with the most singular peurilities."

p. 47

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THANE-branch...

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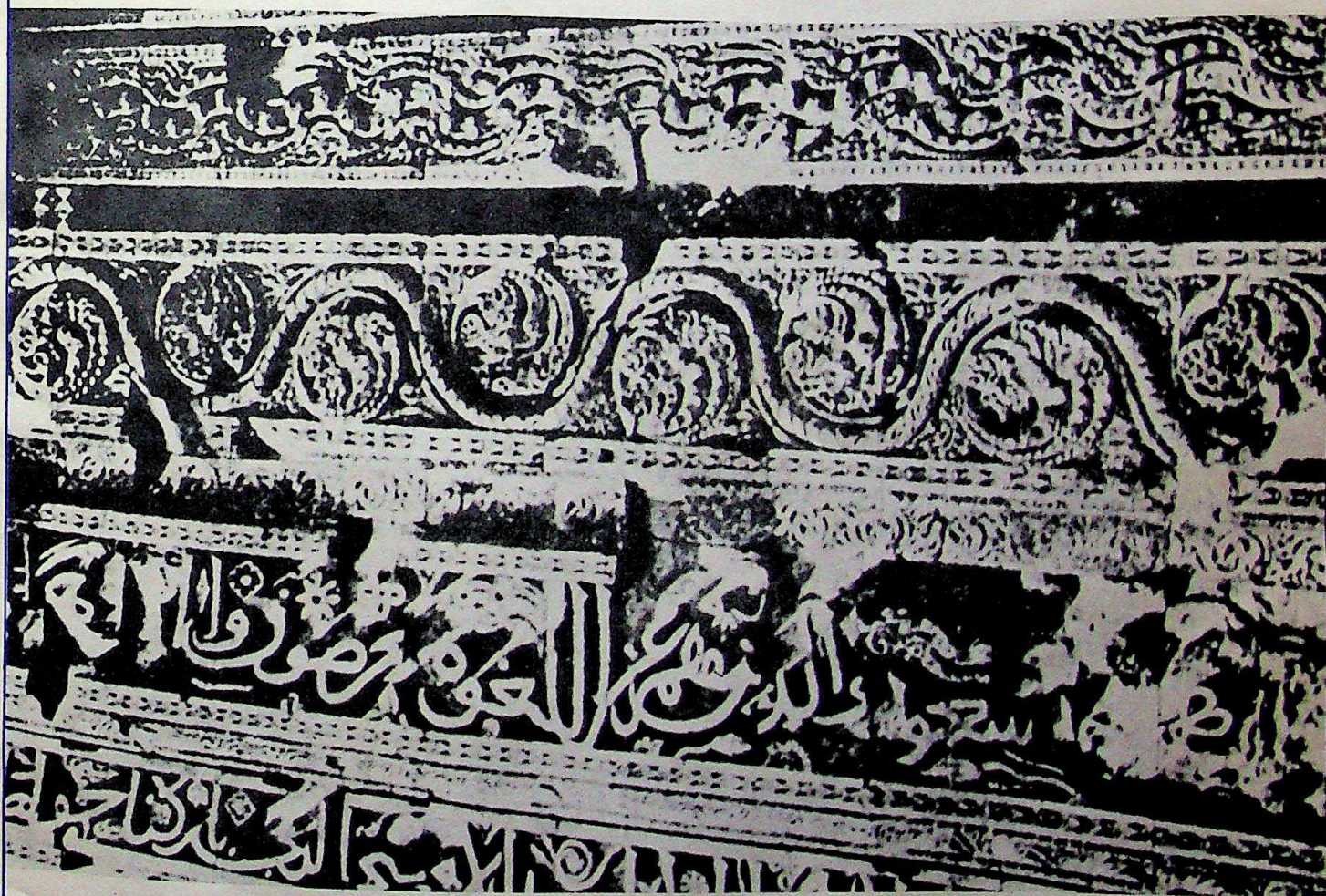
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Itihas patrika

VOL. 3 NO. 2

QUARTERLY JOURNAL

27 JUN. 1983



The front page is a panel of the so-called Kutub Minar in Delhi. The exquisite serpentine Hindu pattern in the upper part is the wreath called 'Makar Toran' because it emanates from the mouth of a crocodile. This is a very common sacred Hindu motif in historic buildings. The Islamic tampering and forgery in stone may be seen in the lower portion. An attempt has been made to plant Koranic lettering. Such forgery in stone fooled even historians who thereby inadvertently ascribed those buildings to Muslim authorship.

Every day there are more evidences pouring in which strengthen our view that the entire concept of Islamic Architecture is baseless. We have been publishing proofs in this support (Itihas Patrika Vol.2, No.1,2,3) for last one and a half year. But there are individuals who call themselves scholars, are just not ready to accept any evidence which may go against their celebrated views, and continue to propagate the same theory of Indo-Sarcenic Architecture. I give you here some such scholarly (?) attempts which we are supposed to accept in favour of Indo-Muslim Architecture.

Dr. M.A. Chaghtai, D.Litt. delivered a lecture at the Bhandarkar Oriental Research Institute, Pune on 20th February 1941, on the subject Indo-Muslim Architecture. He says, "In short, it is evident that these muslims already possessed a highly developed architecture because they were of Persian, Turkish and Afghan blood. There is no doubt that they were endowed with a natural instinct for the art of building, although in the beginning they were much influenced by Sasanian and Byzantine motifs." It is better to accept that we do not have any scholarly qualities than accepting such convenient concepts of natural instinct and logic of having Persian, Turkish and Afghan blood in support of Indo-Muslim Architecture. The same paper says further, "the actual history of Indo-Muslim architecture begins in the most ancient existing monument, the mosque Quwwal-ul-Islam at Delhi and its Minar which stands out as a landmark for miles around. Founded during the reign of Kutubuddin Aibak, a viceroy of Muiz-ud-Din Mohammad Ghori ibn Sam, Sultan of Ghazna to celebrate his victory over Rajput forces in 1191; it was erected under the supervision of Fazl bin Abil'l-Ma'ali on the site of demolished Hindu Temples out of their spoils. The lofty arches are adorned with friezes and Quranic inscriptions. It had also dome as mentioned by the contemporary historians, which, however, do not exist at present. So the same style rapidly went through India and it became essential with the Muslims. They had employed local non-muslim masons who were ignorant of proper muslim methods and forms, but they built according to the suggestions of the chief muslim architects. Sir John Marshall has well-said, "To create a successful building out of material, to reconcile two style so characteristically opposed without transgressing the standard formulas of Islamic Art might have been deemed an impossible task". We do not have to comment on this.

Same is the story of Agra Fort. Mr. R.C. Arora in his book "The City of the Taj", (4th edition, 1953, page 34) says, "It is said that this Fort stands on the same site of Badalgarh a Hindu stronghold built by Bodalsing which was pulled down to make room for the present Fort." Mr. M.Ashraf Husain in his books, "An Historical Guide to Agra Fort" (published in 1937, page 1 and 2) says, "it marks the site of the old castle of Badalgarh the history of which is obscure. That there was a Fort in Agra is evident from the code (Qasida) of Salman composed in praise of Mas'ud III, a great-grandson of Mahmud of Ghazna (1099-1114), long before the advent of the Lodi Kings, but in the absence of its name it cannot be said with certainty whether it was the same citadel as came to be called Badalgarh subsequently. The castle of Badalgarh suffered much during the earthquake of 911 A.H. (1505 A.D.) in the reign of Sikandar Shah and was finally razed to the ground by the Emperor Akbar to make room for his new citadel. The same author says further, "Tradition asserts that the old fortress of

इतिहास पत्रिका

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|----|--|-----|----|
| 1. | Editorial | ... | 34 |
| 2. | The Crucial Role of Agamas
in Temple & in Hindu Society
(By K.K.A. Venkatachari) | ... | 35 |
| 3. | Sarga System of Puranas &
Modern Evolution Biology
(By Rai Gyan Narain Prasad) | | 41 |
| 4. | Dates of Birth of Adisankaracharya
& Gowthama Buddha
(By K.N.S. Patnaik) | ... | 51 |
| 5. | London Calling
(By V.S. Godbole) | ... | 54 |
| 6. | Question Box | ... | 61 |
| 7. | Correspondence | ... | 62 |

Editorial

MAJORITY !! No system of the modern World can be completed without giving a proper thought to majority. Every government or organisation requires the help of majority to function satisfactorily. Majority is the key-word, majority is the key-philosophy and majority is the license of acceptance in this modern world. It will be interesting to analyze this concept of majority and find out whether it is real or illusionary ?

If living and non-living things of the world are put together living objects are far in minority but they dominate and dictate the function of the world. Living objects are further divided into human beings and the rest, human beings are insignificant in number but they rule the rest. In the human beings if we consider educated and uneducated, uneducated are far more in number, but minority of educated dominate the majority of uneducated. There are very few cultured educated in the population of educated and the term minority may appear exaggerated to express their number. How much a learned person reads in his life-time ? Even a drop in ocean may sound magnified. So the concept of majority may not be the authority for truth and it may fail to express the reality. Reality is many a time different from what is told as real or factual.

Pythagorean theorem was known to Indians centuries before Pythagorus. But Indian historians and philosophers failed to point out this reality. It was brought to our notice by Western Scholars. No Indian mathematician or astrologer ever thought that earth is square in shape. They knew well the size, the shape and the various functions of the Earth centuries before Greeks and Romans. But till today we learn that earth was thought to be square in shape and its present shape was realised much later. Aeronautics was highly developed in ancient India. We will be called fools if we bring this to the notice of the World and a Westerner will be called a scholar when he will read a paper on aviation technology in ancient India in one of the International Oriental Conferences. This is the psychology of the majority of Indians whether in India or abroad - defeated, slave-like, gripped tightly by an inferiority complex.

Indian civilisation is one of the most ancient civilisations known to mankind. There is a tendency of many learned scholars to restrict the achievements of human race around the period of the birth of Christ. We have brought this to the notice of our readers on various occasions. We probably can reach only to a minority and thus cannot create any effect in the majority. It may take some time but we are determined to do so.

Very recently one thinker said, "Majority still believes that Taj mahal was built by Shah-Jahan and majority can not be wrong." According to present history majority never believed there exists a force of gravitation till Newton discovered it and brought this to the notice of the majority. Force of gravitation existed before Newton and will remain for ever. Its existence was realised only after Newton's discovery. Majority never knew the continent of America till Columbus rediscovered it few centuries back. Majority thought it as a dream and still many may not be aware that they really walked over the surface of the moon till Americans recently did it.

It was twenty years back Mr. P.N. Oak first brought to the notice of the world that Tajmahal existed much earlier than Shah-Jahan and he can not be given the credit of its creation. He produced extensive evidence and wrote books in the support of his theory. Mr. H.N. Gokhale from Kanpur and Mr. V.S. Godbole from London not only confirmed the findings of Mr. P.N. Oak but also have added new and fresh evidence

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We have been printing Mr. V.S. Godbole's analysis and correspondence in all issues of Itihas Patrika. This issue also includes a very important correspondence between Mr. V.S. Godbole and Encyclopedia Britannica. It is not necessary that all should agree with them but it is very essential to express queries, doubts and questions in support of your disagreement. All such doubts can be answered or cleared satisfactorily. What disturbs us is not the disagreement but the tendency to ridicule and suppress this research work as fanatic, religious and political. Today there are more numbers of people believing in Mr. Oak's theory of Tajmahal than 20 years back inspite of all of poisonous attempts to suppress it. This number may be insignificant now, but will definitely cross the limits of minority if majority continues to offer the same outlook to this work.

The leading article of this issue is by Mr. Rai Gyan Prasad and scholars are requested to read it more critically. Readers will find article of noted scholar ,

Dr. K.K.A. Venkatachari interesting. Institute, Thane branch is organising a very thought provoking seminar on 4th Sept. 1983 on the subject "Sanskrit outside India". The response is encouraging and about 5 noted scholars in this field from different universities all over India have accepted the invitation to participate in the Seminar. About half a dozen Universities from abroad are sending their brief notes on the development of Sanskrit in their country and many more have wished the seminar a grand success.

The Crucial Role of Agamas in Temple & in Hindu Society

By K.K.A. Venkatachari

Temple worship with its hoary origin and having images installed, has become the summum bonum of the Hindu way of life. Great attention has been paid to the construction of temples and icons in the different agama traditions, such as Saiva, Vaisnava and others. Religious Hinduism has evinced a consistent pattern, which accords a central role to images in worship. The architectural structure of the temple is compared to that of the human body and the image in the Garbhagrha is likened to the Jiva in the body.

Agamas, though they mainly prescribe the routines of image-worship, discuss various interconnected and cognate topics, like the selection of the site for the construction of the temple, materials of construction, iconometry, architectural details like designs with their variations, qualities of the sculptor, the role of -- acarya and others. The scope of the subjects dealt with in the agama can be comprehended by the phrase "Karsanadi pratisthantam", which embraces the selection of the soil to the consecration of the image. The selection of the soil is done not only for the construction of the temple but also for the entire town. The agamas thus visualise the entire town planning with the temple as its central focus. While undertaking any discussion on the subject of the agama, it would be prima facie essential to convey the meaning of the term 'agama', its origin and its validity.

Generally the agamas are divided into three categories, namely Vaisnava, Saiva and Sakta, which connote the supremacy of Visnu, Siva and Sakti respectively. Though all these agamas claim their origin from the supreme God according to their philosophy and trace them to early times, it is difficult to assign any date to the available agama literature, in the form in which it is available now.

The Saiva-agamas are classified as four-fold being Kapala, Kalamukha, Pasupata and Saiva. The last one is again sub divided into Kashmir-Saiva and Siddhanta-Saiva. Kashmir Saivism is mainly followed in North India and Saiva-Siddhanta is in vogue in South India. There are twenty-eight basic texts. Each of these agamas has some supplements called upagamas, the total of which comes to two hundred and seven.

Sakta-tantras are traditionally enumerated as sixty four, but the number now found is much more. They are grouped into two kinds, Daksina and Vama, namely the right handed and left handed school.

Among the Vaisnava-agamas also there are two schools, they being the Vaikhanasa and the Pancaratra. Though both of them accept the supremacy of Visnu, there are certain essential differences in their doctrines. They accord the five fold form to the Supreme as Para, Vyuha, Vibhava, Antaryami and Arca. While the Vaikhanasa enumerates the Vyuha manifestation of the primary form of Visnu as Purusa, Satya, Acyuta and Aniruddha, the Pancaratra school adopts Vasudeva, Samkarsana, Pradyumna and Aniruddha. The Vaikhanasa agamas deploy more vedic hymns in their rituals. In this system the adherents are restricted to those born in their community and worship is to be done only by the three higher castes, but the Pancaratra is more catholic, in that anyone can follow it and it calls for only a diksa to be undergone by the worshipper.

Primarily the agamas prescribed worship of the Lord in His different forms in the temples, but later due to the influence of the school of Ramanuja, worship of idols consecrated to the alvars and the acaryas was accepted in both the traditions. In the Vaikhanasa school, the followers need not resort to the performance of 'Pancasamskaras', since they are known as 'Garbha Sri Vaisnavas' like the Adisaivas, though this practice is prevalent in Sriperumbudur and Singaperumal koil, due to local influence.

Different versions of the meaning of the word 'Agama' are available. For instance, 'Agama' is derived from the root 'gam' with prefix 'a', meaning 'that which has come'. Beyond this, the Pingalamata, a Nighantu work, gives the meaning of 'Agama' as knowledge derived from Siva, who has five faces. Further, according to Vacaspati-Misra's Tattva-Visaradhi, agama denotes knowledge entering the mind enabling one to attain salvation. The Sabda Kalpa Druma offers a definition of 'Agama' as that which contains seven aspects of knowledge, which are S'rsti, Pralaya, Devatarcana, Sadhana, Purascarana, Yoga and Shadkarma. The validity of these agamas is discussed hereunder.

Generally, the followers of vaidic tradition performing the yajnas and other rituals prescribed in the vedas, were hesitant to accept the authority of the agamas for worship, and they went to the extreme of declaring the adherents of the agamas who worship the image and partake the food offered to the diety, as vratyas and outcastes. In the vedic literature nowhere is image-worship prescribed, whereas in the indigenous tradition, worshipping of image and offering puja with incense is very common. When this practice based on common tradition took strong root in society, it became extremely difficult to ignore it completely. This in return prompted people versed both in the vedas and the agamas to resolve this dichotomy in practice. Efforts were made to prove the compatibility of agamic practices with the vedic orthopraxy.

It may be noted that sages like Krishna Dwaipanya, Vyasa and others accepted the agamas as being equally authentic as the vedas. Hence the agama could be taken as 'aptavakya'. Its authoritative character has also been traced to the exposition

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by Visnu, Siva and other Gods. It is interesting to note that even as late as the 10th century A.D. Jayanta Bhatta, a Naiyyayika Saivite by religion, discussed the authenticity and authoritative character of agamic worship in his Nyaya Manjari. He used the word 'Agama' referring to the Puranas, Itihasas, Dharmasastras in one group. These supplement and strengthen vedic teachings and hence they are considered authoritative. The agamas are equally authoritative since they also are not contradictory to the Vedas. He further discussed the authority of the agamas in his work 'The Agamadambara', a small Sanskrit skit, in which different characters answer a strict follower of vedic rituals, known as 'Ritvik'. This Ritvik says that the agamas such as Saiva, Pasupata, Pancaratra, Sakta, Saugata, Digambara give the wrong meaning. In refuting this objection of 'Ritvik', Dhairyarasi, argues that the aim of all agamas is only one, which is teaching about salvation. He further elaborates that there is no contradiction between the agamas, as they prescribe the procedures and the ways to achieve the goal. In explaining through a simile he says, that Iswara himself has given various agamas, giving freedom to choose the paths most suitable to individuals to attain Him, just as different routes lead to a town.

Kalidasa, who live prior to Jayanta Bhatta in 'Raghuvamsa' makes use of the same allegory. He says that the agamas of the various traditions do not necessarily contradict one another when they speak of different Gods. Even as a house has different entrances and as all rivers flow to and mingle in the same ocean, the agamas only emphasise unity in diversity in the matter of worship.

In the South, Yamuna, immediately after him, devoted an entire treatise, 'Agama Pramanyam', for upholding the validity of the agamas. He was a master dialectician and an instance of his skill is furnished below :

Objection :

I make the objection that if its being based on Scripture follows from its being established by the Veda, then it cannot be assumed that the author was independent.

Refutation :

No Surely, we can assume no independence in man, but for God it is revealed in Scripture, e.g., 'To Him all the world is manifest ...' 'From fear for Him ...'

Objection :

But if the Pancaratra traditions are really derived from the Veda, then how is it that no recollection of the Vedic words which furnishes this basis has persisted among the Pancaratrikas, whereas the meaning of these words apparently does persist? It is not right to contend that only the recollection of the actual Vedic statements is to be disregarded because it is purposeless; for it is not proper to forget that from which the meaning's authority derives.

Or if, in order to justify this oblivion, the standpoint is taken that the doctrine is based on a vedic sakha, which has been lost or which is always deducible, then whatever doctrine a person adopts he can always make it authoritative by attributing it to a lost sakha; however, it is hard to prove what a lost or deducible sakha actually contains.

Or if, these traditions are based on an extent sakha, then others would know it as well as the author, and hence his taking the trouble of promulgating these texts would be purposeless.

Refutation :

The reply to this is as follows : The Bhagavan, who has an immediate presentation of the entire collection of the Veda by virtue of the perfect knowledge that is natural to Him, observed that his devotees were not firm enough in their minds to retain and transmit the lessons of all the various sakhas, which consist of widely scattered injunctions, arthavadas and mantras of many different kinds. Having observed this, he was moved by His compassion to condense the meaning of the Veda in an easily comprehensible way and to teach it. On this showing nothing is unestablished. As they say, 'The blessed Hari took the essence of the Upanisads and condensed it, the Sage, out of compassion for his devotees and for their convenience'.

(Yamuna's Agama Pramanyan trans. by Van Buitenan pp. 74-75)

Selection of Site

In most of the Agamas importance is given to the instructive details for selection of site and the construction of the temple, since the agamas visualise the entire town planning, with the temple as its focus. The qualities of the acarya are mentioned elaborately. The Acarya who is the master of the entire temple activities must be a qualified person in the particular branch of agamas dealing with temple-worship and construction and should be well versed in the various details. Though he may not be practising S'ilpa himself, he is expected to know the merits and demerits of the S'ilpa according to the S'ilpa-sastra. While selecting a site for temple construction, he will be accompanied by the S'ilpin, who tests the soil following the method prescribed in the agama. Both the acarya and S'ilpi based on their knowledge decide the quality of the site and its suitability, for the construction of the temple. 'Bhupariksa' elaborates on the tests to be conducted on the site.

The first step is to ascertain the fertility of the land by ploughing and sowing the seeds. If the seeds sprout well, they have to feed the crop to the cows and proceed to the next step. The S'ilpi and the acarya, then dig the ground upto some level, to find out the nature of the soil. As in modern architecture, where the foundation varies depending on the quality of the soil, in olden days the 'Bhupariksa' was done to know the nature of the soil, with a view to decide on aspects of construction. After the land is chosen, the main icon of the temple and the other relevant aspects connected with the temple, including the planning of the town or village are decided upon. Hence, it is found, that immediately after an elaboration of 'Bhupariksa', the agamas take up the discussion of 'Nagaranirmana' or 'Gramanirmana'.

In this section the agamas provide, the size of the village or the town and streets and other residential facilities, like the tank. The names of the places also differ according to the size of the place. The 'Mayamata', one of the eldest treatises on temple architecture, deals with 'Gramavinyasa', in its ninth chapter. Generally the 'Grama' is divided into five categories namely Grama, Kheta, Kharvata, Durga and Nagara. This classification is mainly based on the length and width of the town. Further, this chapter also discusses the planning of the streets. These plans are to be made after assigning the Brahmsthana or centre of the town, for the temple.

The next important aspect is the determination of the size of the temple, for which the size of the image has to be decided first. Here it may be recalled that the entire temple is compared to the human body and the image is considered to be the soul (Jiva). The multiplication of the size of the image is the basic unit for the construction of the temple. The acarya and S'ilpi take the responsibility for selecting the stone, wood or metal for the icon, which calls for a thorough knowledge and testing the stone or wood (dharu). Generally, the image made of stone has three

parts which are the main image, the peeta (pedestal) and the adhistana or upapeeta (platform). The S'ilpi tests the stone in the presence of the acarya. Chiselling the image from the stone is a very delicate art. Stone would not afford rough handling and requires much care as the handling of glass. A S'ilpi who is a master of the art can depict the sharpness of the nose or the elegant look of an ornament in a huge piece of stone, by his skill. Stones are classified into three categories to which the ancient people gave familiar names, as pulinga, strilinga and napumsaka linga or masculine, feminine and neuter. These names help to identify the stone and also their strength. When a stone is tested with an iron rod, if good sound is produced and sparks come when a chisel is used, that stone is called pulinga sila, which is fit to be used for the main icon. The stone which produces sound, when tested but fails to produce sparks is classified as strilinga and it is meant for the peeta. If from the stone neither spark nor sound emanates then it is called napumsaka and is meant for the adistana or upapeeta. This is an example of the advanced technical skills of that period especially in the testing the stone.

Iconometry

As mentioned earlier, the image is considered to be the Jiva for the entire temple construction. The size of the image is the basic unit for temple building activity. After selecting the material for making the image, attention is paid to the technical details of construction. One of the fundamental concerns of a practising artisan is the determination of the standard of measurement to be adopted. A chief factor is whether the icon to be made is intended for use in an existing temple structure, in which case its measurements are determined proportionate to the size of the existing sanctum sanctorum or to the sanctuary doors, or to the gopura tower, or to some other element of the building that houses it. If the icon is being fashioned first and a temple is to be constructed around it, then he has considerable freedom to select a standard of measurement. For example, he may take as one standard of measurement the height of the yajamana patron and adopting units of measurement for the icon in proportion to this. Alternatively he may use as a basic unit, the length of the middle joint of the finger of the right hand of the acarya, the director of the project; or he may employ certain units calculated on some other abstract principle. In any case, as he plans the model for the proposed icon, he must take great care to apply these standards of measurement in accordance with traditional usage.

In considering the details of the units of measurement of the image, three terms namely tala, yava and angula, are very important. Tala is the major measurement which can be again divided by angula and angula by yava. Though yava and angula are known measurements, they are used here relative to tala, with a different parpot. For example, angula which generally means one inch, here denotes a twelfth of tala. An image of Visnu or Siva, three feet high will be divided into ten units, known as 'dasatala'. Then the tenth part of the image is further divided into twelve units and this one unit is called angula. Thus iconometry is very precise and is applicable to all the images without considering the height of the image and thus helps a sculptor to make an image and its parts symmetrically.

Further, the talamana is again divided into three groups dasatala, navatala and astatala. The dasatala measurement is used for important major male Gods like Visnu and Siva icons. Navatala measurement is used for Devi bimbās and the astatala for the bhakta bimbās. The scriptures provide details on very minute points such as 'Nasikamala', the edge of the nose or naka the nail, or any other detail. This renders the task of the sculptor easy, to understand and execute the icon without committing any mistake. Thus the agamas give very precise instructions regarding iconometry.

Finally, the social aspect of the agamas may be considered. The entire - agamic procedure is related to pararthapuja, involving the residents of the village. Therefore, the entire temple construction is planned in such a way that it provides an opportunity to all the residents of the village or town, for participating in the activities of the temple. During the procession of idols in the temples, an opportunity is provided to musicians and dancers to exhibit their skill, which gives entertainment to the public. Religious discourses are regularly conducted. The agamas also prescribe the duties of the temple administration, during the temple festivals, to provide suitable accomodation and necessary sanitary arrangements for the pilgrims, who came from other places. Ephigraphical evidence reveals that hospitals (aturasalas) were attached to the temple, to provide medical help for the benefit of the community.

It would be evident that the agamas provide details about rituals connected with worship in the temple and also valuable information, about subjects like town-planning fine-arts, architecture and civics in the context of temple building and maintenance. Thus the agamas exhibit a practical approach to life and though their main object is to expound salvation, they visualise worship connected with temples as sustaining the varied interests of people in society and affording an opportunity to lead their lives in the pursuit of a higher ideal, according to their capabilities. It may be concluded that the agamas embrace not only rituals connected with worship but also interrelated subjects such as town planning, architecture and temple administration.

The question, which I proposed to myself for investigation, appeared to me important, and deserving of the labour bestowed upon it, as obviously essential towards a knowledge of Indian astronomy, and as tending to determine another question; namely, whether the Indian and Arabian divisions of the zodiac had a common origin. Sir WILLIAM JONES thought they had not; I incline to the contrary opinion. The coincidence appears to me too exact, in most instances, to be the effect of chance: in others, the differences are only such as to authorize the remark that the nation which borrowed from the other, has not copied with servility. I apprehend that it must have been the Arabs who adopted (with slight variations) a division of the zodiac familiar to the Hindus. This, at least, seems to be more probable than the supposition, that the Indians received their systems from the Arabians; we know, that the Hindus have preserved the memory of a former situation of the Colures, compared to constellations, which mark divisions of the zodiac in their astronomy; but no similar trace remains of the use of the lunar mansions, as divisions of the zodiac, among the Arabs, in so very remote times.

From the Asiatic Researches, vol. ix. p. 323-376. Calcutta, 1807. 4to.
On the INDIAN and ARABIAN DIVISIONS of the ZODIAC

MISCELLANEOUS ESSAYS
by H.T. Colebrooke

Sarga System of Puranas & Modern Evolution Biology

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SUMMARY

According to our ancient Hindu Puranas, 35 Kalpas were already past before the beginning of the present Varaha, the 36th, Kalpa where as the spent number of 'Sarga-Pratisarga' cycles have their precise count of 'nine' only. Therefore, where Kalpa-Ahoratra cycles of Brahma might probably have been derived from some sort of astronomical cycle (viz. Sun's orbit around the galactic-core) the Sarga-Pratisarga cycle must have been more restricted to define the 'geo-biological' cycle of the creation and destruction episodes of life-forms of earth. As we know that Sarga-Pratisarga, cycles of life-processes one Earth were intimately associated with the day and night concept of Brahma, therefore, we can use astronomical-geoclimatic (cycle of 365.8 million years) period of Kalpa-Ahoratra of Brahma as the period of Sarga-Pratisarga cycle. Following this chronological systems, life on earth began 3.346 billion years ago. The first (Mahat) sarga coincided with the Zone I (anaerobic fermentative and photosynthetic bacteria; Bhoota, Vaikaric and Mukhya sargas coincided with the three branch diverges of Zone II of Prokaryotic evolution whereas Triyaka sarga with Zone III. First Eukaryotes (i.e. true cells with well-defined nucleus and other cytoplasmic organelles) of modern evolution biology coincided with Urdhvashtota sarga; Maithuni sristi of Daksha Prajapati, i.e. origin and early evolution of sex, with Arvakshrota sarga; Metazoan invertebrate life with Anugraha sarga and Vertebrate life with Kaumar sarga. Evolution of Vertebrates including man gives more precise, step by step, coincidence also supported by more detailed geological and climatological evidences.

INTRODUCTION

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।
वंशानुचरितं चैव पुराणं पंचलक्षणम् ॥

(Bhavishya Pur. 2/4-5)

Ancient Hindu Puranas have, more or less, five characteristics Sarga, Pratisarga, Vamsha, Manvantara and History of important persons. First two characteristics-Sarga and Pratisarga-often interpreted as the creation or evolution (Bhava or Udashava) phase and dissolution (pralaya) phase of beings respectively and associated with the 'day' and 'night' half-cycles on the circular time-arrow, i.e. an Ahoratra of Brahma. Sarga-Pratisarga cycle might probably not related to all the spent 'Kalpa-Ahoratra' cycles

of Brahma. Because, according to Vayu Purana, Ch. 21-23, 35 Kalpas were already past before the beginning of the present Varaha, the 36th Kalpa whereas the spent number of Sarga-Pratisarga cycles have their precise count of '9' only! Therefore, where Kalpa-Ahoratra cycles of Brahma in Puranas might probably have been derived from some sort of 'Astronomical' cycles, the 'Sarga-Pratisarga' cycles must have been more restricted to define the 'geo-biological' cycles of the creation and destruction of life-forms on earth. During Sarga (day of Brahma) half-cycle, life-forms enjoy favourable environment referred as 'evolutionary explosion' whereas during Pratisarga (night of Brahma) half-cycle, life-forms pass through unfavourable condition referred as 'great extinction' and undergo to the various adaptations. Therefore, according to our ancient Puranas, life-processes did not evolve gradually following an open time-arrow path.

In modern evolution biology, the idea that evolution is gradualistic was proposed quite early in fact by Darwin. According to this proposal, species gradually evolve leading to a new species leaving behind less adapted 'links'. This gradualistic proposal, even in Darwin's time, was opposed by Mivart. Now this idea has been revived. According to a new proposal, that of Saltational or Punctuational mode of evolution², evolutionary change is not continuous but episodic. Evidence, that new species arise not by a gradual change but by a relatively fast one, has been put together recently by Steven M. Stanley of Johns Hopkins University U.S.A. Stanley's evidence in support of this idea is mainly from fossils and fully discussed in his book³. According to Stanley, Myriad species have remained unchanged for millions of years. On the other hand, major evolutionary transitions have occurred during episodes of rapid change, when new species have split-off from the old ones. Although Niles Eldredge and Stephen Jay Gould first used the term 'Gradualistics' and 'Punctuational', Stanley provides a useful operational definition : 'Gradualistic model... holds that most evolutionary changes in the history of life have taken place with fully established species while the punctuational model asserts that the most change associated with the speciation that involves the small populations.⁴

Therefore, Sarga-Pratisarga cycle of our own Hindu ancient Puranas as well as Punctuational model of modern evolution biology both admit the fact that the evolution in the life-processes was not gradual and continuous, but often experienced the episodes of 'evolutionary explosion' and 'great extinctions'.

II

CHRONOLOGY OF SARGA SYSTEM OF PURANAS

As we know from our ancient Puranas that 'Sarga-Pratisarga' cycles of life-processes on earth were related to the 'day' and 'night'

(i.e. Kalpa-Ahoratra) cycles of Brahma, we can use the astronomical-geoclimatic periods of Kalpa-Ahoratra cycle of Brahma as the period of Sarga-Pratisarga cycle. In our astronomical model, Kalpa-Ahoratra cycle i.e. Sun's parabolic orbit around the galactic core, is as follows: 45,660,000 (dawn) + 136,980,000 (day) + 45,660,000 (twilight) + 136,980,000 (night) = 365,280,000 savana years. This is the period of a complete Ahoratra of Brahma. Perihelion portion of the Sun's orbit may cause long-regime interglacial phase whereas aphelion portion causes glacial phase on earth. Probably, the long-regime glacial period of geology constitutes the 'day' and interglacial period the 'night' of Brahma, because just as there is no mention of Chaturyugas (manvantaras) and Mahayugas in the Brahma's night in Puranas, modern geology also does not mention any of the 22,000 years precessional ice-age and 100,000 years eccentricity ice-age cycles during long-regime interglacial period of 200 million years. Contrary to the common human 'day-night' concept, Brahma's days are a little cooler than the warmer nights. During Pralaya events of Puranas, at the end of Brahma's day, temperature rises, polar ice-caps of earth (formed during the long-regime ice-age) melt completely and continents become flooded over. Consequently, most of the dry-land surface dwellers are badly destroyed (i.e. become extinct) and some of them migrate into ocean and adapt sea-life.

In order to reconstruct the historical map of Kalpa-Ahoratra cycle or Sarga-Pratisarga cycle, we have first to depict the historical date for the commencement of Sveta-Varaha Kalpa from which the Manushya the 10th Sarga began. Geology tells us that the present (i.e. late-Cenozoic) glacial period began about 100 million year ago. In our scientific resurrection model of ancient Puranic statements, the first part of the Surya.

युगानां सप्ततिः सैका मन्वन्तर मिरच्यते ॥८॥

Siddhanta 1/18, which traditionally tells about the conventional '71-Mahayugas composition of a manvantara' concept but it can not be interpreted more realistically as the '71-Mahayugas interval between the first man on the earth and us'. This interpretation tells us very clearly that from the first man up to the 'us', 70 mahayugas have passed and we live in 71st mahayuga (started with 87, 458 B.C.). Therefore, the day of Sveta-Varaha Kalpa i.e. Manushya sarga began from (182640 x 70) + 87458 B.C. = (12,784,800 + 87458 B.C.) = 12,872,058 B.C. or 12.87 million years ago. For the dawn epoch of Sveta-Varaha Kalpa, we add another 45.66 million years period and then we get (45.66 + 12.87) = 58.53 million years ago epoch for the beginning of dawn epoch. After assigning the 'day' and 'dawn' epoch of present, Varaha Kalpa, it is now easy to give complete chronological details of the 9 'Sarga-Pratisarga' cycles of Puranas. Vayu Purana 6/59-59 1/2 also makes a grouping of these nine sargas.

यैवै वैकृतः सर्गः प्राकृतात् त्रयः स्मृतः 6/59
प्राकृतो वैकृतश्चैव कौमारो नवमः स्मृतः 6/59 1/2

9-Sarga evolution process, each Sarga-Pratisarga cycle having a period of one Ahoratra of Brahma leads us to the conclusion that in Public Domain. Digitized by eGangotri on the Earth nine kalpas ago i.e. (365 x 28 x 9) +

58.53 = (3287.52 + 58.53) = (3346.05) million years ago or 3.346 billion years ago with the beginning of Darsa or Bhava, the 27th, Kalpa of Brahma. First three Sargas were equivalent in period of 27th to 29th Kalpa i.e. (3.346 - 2.25 billion years ago) and is kept under the group of 'Prakrit Sargas'. Middle five sargas were equivalent to 30th-34th Kalpa (2.25 billion - 423.81 million years ago) referred as Vaikrit sarga group. Last the 9th, Kaumar sarga was equivalent to Padma, the 35th Kalpa (423.81 - 58.53 million years ago) and is referred as Prakrit-Vaikrit Sarga. The present one, the 10th, Manushya, Sarga began with Varaha Kalpa from 58.53 m. yrs. ago i.e. with geological Eocene epoch.

III EVOLUTION OF LIFE DURING PRAKRIT SARGAS

3.1 ORIGIN OF LIFE WITH MAHAT SARGA

प्रथमो महतः सर्गो विज्ञायो महतस्तु सः | Vayu 6/54 1/2

During the Mahat, the first of the three Prakrit sargas, life is said to have originated. It was the first geo-biological cycle which began with the Bhava or Darsa Kalpa from 3346.05 million or 3.346 billion years ago. The Kalpa-name Bhava or Darsa itself represents the meaning of 'origin' or 'first seen' of something?

More than 3.2 billion years old fossils of micro-organisms belonging to Onverwatch series (Swaziland system of South Africa, Engel et.al. 1968) and ancient rocks (of 3.1 billion years old) of Fig. tree series near Baberton, South Africa, are found to contain entrapped and petrified remains of minute bacterium like structure (Barghoorn and Schopf 1966). Then another find from Isua rocks of Greenland pushed back the frontier to 3.8 billion years ago. However, the finds supporting this date were challenged as being remnant of fluid inclusions or bubbles and not of living cells. Recent find of bacterial fossils, places the beginning of life around 3.5 billion years ago. This new find comes from an area called the 'north pole' in north-western Australia. This place is full of mushroom like rocky structures, which scientists speculated, were built by living organisms down the ages. No trace was found of these organisms but scientists, of the University of California, Los Angeles, U.S.A. have found filamentous fossils of chain of bacteria. At least five different kinds of cells have been found. And for their age, these bacteria were quite complex. They even look like modern bacteria. Prof. J. William Schopf, head of the research team, says that the fossils demonstrate that the surface of the Earth was habitable some three and half billion years ago.

It is generally accepted that the primitive natural (i.e. Prakritic) atmosphere on the earth was devoid of oxygen (anaerobic) and the first organism to appear on the Earth were those bacteria which could not grow or reproduce in the presence of oxygen (obligate anaerobes). They obtained their energy by fermentation-breaking the glucose molecules into smaller molecules. The presence of stromatolites (thinly layered pillar like structures

built by communities of blue-green algae-cynophyceae and bacteria) with microfossils in the 3.4 to 3.5 billion years old Pilbara Block of Western Australia further suggested that anaerobic bacteria capable of producing sugars and other organic compounds in the presence of Sun-light (Photosynthesis) appeared early in Prokaryotic evolution. Today many microfossils¹² have been identified in these Stromatolites and they have become an important source of evidence for the early history of life.

Margaret Dayhoff and her colleagues at the Georgetown University Medical Centre, Washington, USA, have done pioneering studies in the field of prokaryotic evolution based on molecular data. Here, I shall briefly describe how sequence of ferredoxins, 5-S ribosomal RNA's and cytochrome C's have been helpful in tracing the evolutionary trends in Prokaryotes. A composite tree which combines information from individual trees based on sequences of ferredoxins, 5-S ribosomal RNA's cytochrome C's shows three major zones of significance.¹³

3.2 LIFE EVOLUTION DURING MAHAT SARGA

On the isotopic evidence of microfossil records, the evolution of Zone I of Prokaryotic micro-organisms lies roughly between 3.5-3.0 billion years ago. On the basis of Puranic evidence, zone I can be equated with the first, out of the three Prakrit sargas, the Mahat sarga i.e. the period (3.346-2.98 billion years ago) of Bhava or Darsa, the 27th Kalpa of Brahma.

The Zone I contains sequences of a group of strictly anaerobic fermentative bacteria (clostridia, *Megaspheera elsdenii* and *Peptococcus aerogenes*) as well as those of anaerobic photosynthesisers such as *Chlorobiaceae* (green sulphur bacteria) and *Chromatiaceae* (purple sulphur bacteria). Therefore, the first organisms that appeared on the Earth were not unlike the present day clostridia (motile, spore-forming rod-shaped bacteria) in that they used glycolytic path-ways (without utilising oxygen and producing only two molecules of energy rich molecules adenosine triphosphate (ATP) to obtain energy and reducing equivalents (Chemicals in reduced state act in the electron transfer mechanisms) needed for biosynthetic reactions. It seems likely that anaerobic fermentation became established as an energy yielding process early in the evolution of life. The oxygen dependent reactions did not, however, simply replace the anaerobic; they became appended at a much later stage to the existing anaerobic pathways. Organisms which can carry out photosynthesis in the complete absence of oxygen diverged equally early in evolution. These organisms were probably similar to the modern green sulphur bacteria and purple sulphur bacteria, which under anaerobic conditions, are able to obtain the reducing potential needed to fix carbon dioxide by coupling light energy to the oxidation of organic compounds by hydrogen sulphide. The green sulphur bacteria, in particular, release sulphate into the surroundings as a byproduct. It is not surprising therefore that organisms that followed anaerobic photosynthesisers were the ancestors of *Desulphovibrio* which exploits sulphate as an oxidant.¹⁴

3.3 BHOOTA SARGA

तन्मात्राणां द्वितीयस्तु भूतसर्गः स उच्यते। (Vāyu 6/55)

Recently, the isotopic evidence in the upper Archean of the Aldan Shield, Siberia (3.0 billion years ago) and Michipicoten and Woman river banded iron formation of Canada (2.75 billion years old) has shown that the anaerobic sulphate reducers (the first branch diverge of the Zone II of Prokaryotic evolution) arose during 2.8 to 3.1 billion years ago. According to the Puranic evidence, these anaerobic sulphate reducers (*Desulphovibrio gigas*) can be equated to the second, the Bhoota, sarga having the period of 28th, the Brahmat, Kalpa (2.98-2.615 billion years ago) of Brahma. In this second Zone of Prokaryotic evolution three branches are particularly noteworthy, out of which, the first branch is equated with this sarga.¹⁵

3.4 VAIKARIC SARGA

वैकारिकतृतीयस्तु सर्गः ऐन्द्रियिकः स्मृतः।
इत्येष प्राकृतः सर्गः सम्भूतो बुद्धिपूर्वकः। (Vāyu 6/56)

The third, Vaikaric, sarga coincided with the period of 29th, the Svetalohita kalpa (2.615-2.25 billion years ago) of Brahma. If we assume that 'Prakrit sargas' was originally meant for the life evolution phases that evolved in the primitive natural anaerobic environment, then we can say that in Vaikaric sarga (Vikara = impurity) oxygenic atmosphere began to be created as rare impurity only. The first organisms to evolve in response to this environmental change could merely tolerate oxygen. The second branch, of Zone II of Prokaryotic evolution, leads to sequences of plants, animals and fungi. Here sequences of 5-S ribosomal RNA were used and therefore the branch called eukaryotic host branch represents cytoplasm of the eukaryotic cell. It may be noted that the eukaryotic host branch diverges from the region from where the facultative organisms like *Bacillus*, lactic acid bacteria and *Escherichia coli* diverge. These two branch diverge were thus contemporary.¹⁶

IV

EVOLUTION OF LIFE DURING VAIKRITA SARGAS

4.1 MUKHYA SARGA

मुख्यसर्गश्चतुर्थस्तु मुख्या वैश्वावराः स्मृताः।
(Vāyu 6/56 1/2)

According to our Puranas, the first Vaikrit sarga was the 4th, Mukhya or Sthavara, sarga having the period of 30th, Rakta, Kalpa (2.25-1.88 billion years ago). According to the definition of the word 'Vikriti' (= permanent deformation), some sort of deformation in the so called original primitive natural (i.e. prakritic) environment should have begun during the 'Vikriti' sargas. The Mukhya sarga can be equated with the third branch diverge of Zone II of prokaryotic evolution. The third branch leads to the sequences (2-Fe 2 S ferredoxins, 5-S ribosomal RNA and cytochrome C) from blue-green algae and chloroplast which interestingly cluster together.

During the Mukhya, the first Vaikrit, sarga the major event was the appearance of free-oxygen in atmosphere due to oxygen releasing photosynthesis by blue-green algae. Here water is used as the indispensable electron donor. This clearly brought about a change in global environment that was very important (=Mukhya) and was to influence all subsequent evolution. Many anaerobic forms disappeared while others were forced to occupy new anaerobic niches. While anaerobic photosynthesis is attribute of prokaryotic stem, aerobic photosynthesis is unique to the blue-greens. It may be noted that blue-greens do utilise oxygen as a terminal electron acceptor. The relevant point is that common ancestor of blue-greens were initially anaerobic, whose descendents eventually acquired aerobic respiration, when the atmosphere became oxydising. In the phylogenetic scheme, three groups of facultative organisms - *Bacillus*, Lactic acid bacteria and Coliform bacteria diverged (in Vaikaric sarga) before the blue-greens diverged (in Mukhya sarga). This implies that ancestors of these three groups of facultative bacteria were initially anaerobes which later on in evolution independently acquired aerobic respiration. Fossil and geologic evidence tells us that enough free-oxygen to support respiration appeared in atmosphere around 2.0 billion years - a result of oxygen releasing photosynthetic activity of cyanobacteria (blue-greens). Oxygen thus released accumulated in the atmosphere and effected a new cycle of biological adaptation. The first organisms to evolve in response to this environmental change could merely tolerate (Zone II branch III), the later ones could actively use/make use of oxygen in metabolism (Zone III)¹⁷.

4.2 TRIYAKA-SHROTA OR TINYA-YONI SARGA

तियक्श्रोताश्च यः सर्गस्तिर्यग्नोनिः स पञ्चमः ।
[Vāya 6/57]

The second vaikrita, i.e. fifth (Triyakashrota or Tinyayoni) sarga utilised the period of 31st, Pitavasa, Kalpa (1.88-1.52 billion years ago) of Brahma and represented by the Zone III of Prokaryotic evolution of modern biology. The third zone, which represents 'active aerobes', has two important branches - one branch leads to the sequences of Rhodospirillaceae (purple non-sulphur bacteria) as well as sequences of mitochondria (cytoplasmic organelles central to the energy economy of the cell) from animal, plant and fungi. The other branch leads to sequences from bacteria-Pseudomonadaceae. When the atmosphere became oxygenic, aerobic bacteria appeared on the scene. Since, purple non-sulphur bacteria and pseudomonads are both aerobes, it would appear that their common stem acquired aerobic respiration. It may be noted that purple non-sulphur bacteria have the ability to carry out photosynthesis without oxygen as well!¹⁸

4.3 URDHVA-SHROTA OR DEVA SARGA

तथोर्ध्वश्रोतासा पाण्डो देवसर्गस्तु स षष्ठः ।
[Vāya 6/57½]

The third Vaikrita, i.e. sixth (Urdhvashrota or Deva), sarga utilized the period of 32nd, Cita or Krsna Kalpa (1.52-1.15 billion years ago) of Brahma. According to Puranas, this Kalpa was the most terrible Kalpa. According to modern evolution biology, during Urdhvashrota sarga, more complex cell types developed giving rise to Eukaryotes.

Once aerobic respiration was acquired by the evolving prokaryotes, there also developed a potential for deriving many times more ATP than from anaerobic glycolytic pathways, consequently, much larger and more complex cell types developed, giving rise to eukaryotes.

A unique feature of the eukaryotes is that they contain small membrane bounded organelles, of these, mitochondria and chloroplast are more important ones. While mitochondria are present in all eukaryotes, chloroplast are present in some prokaryotes and in all green plants and are responsible for the photosynthetic activities of the organisms. The presence of these organelles in eukaryotes has led to many interesting hypotheses. Some scientists consider these organelles to be derivatives of once free-living organisms. Perhaps one prokaryote engulfed another and later a symbiotic relationship was established (endosymbiosis). Support for this hypothesis is the presence in mitochondria and chloroplasts of small DNA pieces which bear resemblance to prokaryotic DNA. Other scientists hold the mitochondria and chloroplasts origin in further compartmentalisation of the prokaryotic DNA in the cytoplasm. However, the sequence of ferredoxins, 5-S ribosomal RNA and cytochrome C's support the endosymbiotic theory. In the composite tree, ancestors of purple non-sulphur bacteria qualify as free-living forms that gave rise to mitochondria. The host that engulfed the free-living prokaryotes was the eukaryotic host line mentioned earlier. The free living forms that gave rise to chloroplasts were the ancestors of blue-greens. This major event i.e. the origin of first eukaryotes took place around 1.2-1.4 billion years ago. This is supported by the finding that in the Beck Spring Dolomite microflora (1.3x10⁹ years in age) from southern California, spheroidal forms exhibiting dark spots are present, suggesting the preservation of eukaryotic cell structures. However, the oldest demonstrably nucleated cells are those of the Bitter Spring microflora (0.9x10⁹ years in age) from central Australia!¹⁹

4.4 ARVAKSHROTA SARGA

तयार्वाक्श्रोतसां सर्गः सप्तमः स तु मानुषः ।
[Vāya 6/58]

The fourth vaikrita, i.e. seventh (Arvakshrota), sarga utilised the period of 33rd, Visvarupa, Kalpa (1.154-0.789 billion years ago) of Brahma. Due to the presence of some mythical figures viz. Daksha, Narada and Sanat-Kumar etc., ancient Puranas are often mistaken to interpret the Arvakshrota sarga as Manushya sarga but more realistically the Manushya sarga is associated with Varaha Kalpa instead of Visvarupa-Kalpa.

Our ancient Puranas tell us explicitly that Brahma (the creator) did not satisfy fully with his Sristi (i.e. the creation of life) up to the sixth, i.e. Deva or Urdhvashrota sarga, because in all the six sargas he created only Manasi (the mental) sristi. In the seventh (i.e. Arvakashrota) sarga also at the beginning Daksha Prajapati created Haryasva and Subalasva types but all those creations migrated into ocean on their "earth's limit searching" mission due to the conspiracy of Rishi Narada²⁰ and consequently they were not able to procreate the evolutionary chain of the spontaneous life of earth. Then Daksha Prajapati created the 'Maithuni-sristi'. If we associate

the Pauranic terms viz., 'Manasi-Sristi' to the asexual mode of reproduction and 'Maithuni-Sristi' to the sexual mode of reproduction, then we can assign easily the exact epoch for the beginning of the sexual mode of reproduction, the most fundamental and revolutionary experiment of Daksha Prajapati which took place/occurred in Arvakashrota Sarga (1154.37-789.09 million years ago). We can equate very easily the 'Haryasva-Subalasva migration into ocean' event with the 'pralaya event' occurred at the beginning of Brahma's night during Visvarupa Kalpa and we get 926.07 million years ago epoch for the origin of sex, based on puranic data.

According to modern evolution biology, the origin of the first eukaryote (for it, one prokaryote viz. of eukaryote host line engulfed the other prokaryotes-mitochondria and chloroplast etc. and later on endosymbiosis established) took place during 1.4-1.2 billion years ago i.e. the Deva sarga (1.52-1.15 billion years ago). This geological era Proterozoic i.e. fully active acellular Protozoans, might have begun around 1200 million (1.2 billion) years ago with the beginning of Arvakshrota sarga or Visvarupa Kalpa (1154-789 million years ago). Pflug (1964-1966) has described the well preserved microfossils of blue-green algae, aquatic fungi, spore like cysts of primitive flagellate protozoans or unicellular algae and microscopic multichambered fossils of foraminiferans present in organically rich rocks of the 1.1 billion years old Belt series of South-central Montana. Likewise the microfossil assemblage which is discovered in black cherts from 0.8 billion years old Bitter Spring Formation of Central Australia (Barghoorn and Schopf, 1965), is found to consist of fossil remains of filamentous blue-green algae, spheroidal primitive green algae, aquatic fungi and rod shaped and coccoid bacteria. Various chlorophyll derivatives such as optically active oils, vanadium-porphyrin complexes associated with pristane and phytane have been detected chromatographically in the organic material of the billion year old Nonesuch shale of northern peninsular Michigan (White and Wright 1964).²¹

In the beginning eukaryotes viz. acellular protozoans and primitive algae of cyanophyceae lived independently and reproduced totally by the asexual mode viz. budding, fission and spore formation etc. Proto-coccus reproduced entirely by fission. Sexual reproduction was entirely absent in their case. Soon after, exo-symbiotic colonies of eukaryotes viz. volvox etc. might have come into existence. Due to the emergence of exo-symbiotic colonial nearness of eukaryotes, the attempt of the engulfing of one eukaryote by the other was the natural evolutionary step. This evolutionary step was known as the 'origin of sex' in modern biological literature. It is evident that originally the gametes (the sexual cells) were derived from motile asexual spore or zoospores which had become too small (due to the larger number of fission divisions). Except for the size, gametes (the sexual cells) are much like the zoospores (asexual cells) e.g. Chlamydomonas and Ulothrix etc. In forms Chlamydomonas debaryanum, the zoospores and the gametes are identical in every respect - form, structure, and mode of development. So the principle difference between the gametes (sexual) and zoospores (asexual) lies only in the number of divisions occurring at the time of their differentiation. The similarity of gametes to zoospores suggests that the sexual union of two cells has originated by the (accidental

or evolutionary necessity?) fusion of zoospores which had become too small to form a new plant alone. Another difference lies in the genetic material. In order to maintain a definite constant number of chromosomes per cell in a particular species, asexual deploid zoospores should have to undergo a reduction division to transform themselves into sexual haploid gametes. Only then the sexual fusion of the two gametes becomes possible. This fusion probably took place in response to certain unfavourable environmental condition. Since this (accidental or motivated?) proved of advantageous to the organism to increase vitality and vigour, the method was maintained finally became fixed. This view is supported by the fact that sexual reproduction in the lower organisms is always associated with the conditions unfavourable for growth. So long as the conditions for growth are exceptionally favourable, they multiply by vegetative (asexual) means.²² This unfavourable condition according to our Puranas, the original 'Maithuni-Sristi' experiment of Daksha Prajapati, began with the night of visvarupa Kalpa from 926.07 million years ago i.e. in the middle of the Arvakshrota sarga.

4.5 ANUGRAHA SARGA

अष्टमोऽनुग्रह सर्गः सात्विकस्तामसस्तुः। वायु 6/58३।

It utilised the period of 34th Kalpa (789.09-423.81 million years ago) whose name is probably missed in Puranas. In climatological geology, the 34th Kalpa-period can easily be divided into two halves (i) late pre-Cambrian glacial period²³ (i.e. the day of Brahma) of 789.09-606.45 million years ago and (ii) Cambrian middle Silurian interglacial period (night duration of 34th Kalpa of Brahma) of 606.45-423.81 million years ago.

According to evolution biology, it is concluded from the Paleontological evidence that the first metazoan invertebrate animal evolved from flagellated protozoan ancestors towards the close of pre-Cambrian. This evolution of animal life has been correlated with the simultaneous increase of atmospheric oxygen to a level above the 'Pasteur-point' (Berkner and Marshall 1964). The 'Pasteur-Point' is the minimal oxygen partial pressure above which oxidative metabolism can take place in aerobic organisms.²⁴

Anugraha, the 8th i.e. the last of the five Vaikrita sargas, began with the evolution of invertebrate animals. Just after the end of the dawn period, (of 45.66 million years) between 789.09-743.3 million years ago, of 34th Kalpa, 'evolutionary explosion' for invertebrate animals took place. During day period of 743.43-606.45 million years ago soft primitive marine (viz. of Phylum Coelenterata and Porifera etc.) and soft land (viz. of Phylum Annelida and Arthropoda) invertebrates evolved. Night durations of Brahma are known as 'Pratisarga' or 'Pralaya' phase in Puranas and often were characterised by almost no dryland continents on earth i.e. the whole earth's surface was submerged in oceanwater. According to geology, the duration 560.79-423.81 million years ago between middle-Cambrian to middle-Silurian period was associated certainly with low lands and extensive continental seas and warm climate, no land animal fossils invertebrate fossils are

available. At the peak-point i.e. mid-night epoch of Brahma i.e. 492.3 million years ago i.e. the beginning of geological Ordovician period, there existed a great submergence of lands warm climate even in arctic.²⁵ This exactly tallies with the Puranic statement concerning the 'Pralaya' or 'Pratisarga' phase of Brahma's night. This night of Brahma is associated with the marine phase of the invertebrate evolution viz. Molluscs, Echinoderms and trilobites etc. No life on land was possible.

V EVOLUTION OF LIFE DURING PRAKRIT-VAIKRIT SARGA

5.1 KAUMAR SARGA

प्राकृतो वैकृतश्चैव कौमारो नवमः स्मृतः [Vāyu 5/1]

The ninth, Kaumar (Prakrit-Vaikrit) sarga utilised the period of Padma, the 35th, Kalpa (423.81-58.53 million years ago) of Brahma. According to geological time chart, this period is referred as from middle-Silurian period to the end of Palaeocene epoch of Tertiary period and intimately associated with the vertebrate animal evolution. For this period, we have comparatively more data in our ancient Puranas as well as in modern sciences to show more exact synchronism.

5.2 DAWN EPOCH OF PADMA KALPA

Dawn epoch of Padma Kalpa (423.81-378.15 million years ago) of 45.66 million years period coincides exactly with the geological middle-Silurian to middle-Devonian period. According to ancient Puranas, at the dawn of a Kalpa, Brahma (in later Puranas - Vishnu) takes an incarnation in order to search and rescue the dry-land continents from the ocean which was previously destroyed and inundated into ocean as a result of a 'Pralaya' event at the beginning of Brahma's night of previous Kalpa (i.e. 560.79 million years ago) of Brahma. Modern geology confirms this ancient Puranic belief by saying that around the above mentioned period, emergence of dry-land continents actually occurred. In the beginning, lands were low and extensive continental seas. Low lands increasingly arid as land rose.²⁶ As regards the Puranic sarga system, Kaumar Sarga exactly coincided with the evolution of vertebrate animal life. According to evolution biology, some of the earliest evidence of vertebrate life (fossils of Jamoytius and Thelodus) comes from England in rocks of middle-Silurian (Silurian 440-400 million years ago)²⁷ which exactly coincided with the beginning of dawn epoch of Padma Kalpa with 423.81 million years ago.

5.3 DAY PHASE OF PADMA KALPA

Day of Padma Kalpa began (423.81-45.66= 378.15) million years ago and its total duration was 378.15-241.17 million years ago which exactly coincided with the geological Permocarboneous long-regime glacial age (of 200 million years duration) around 300 million years ago.²⁸ The beginning of this day of Brahma coincided with the middle Devonian age. The Devonian (400-350 million years i.e. early day-time hours of Brahma) was a period

of evolutionary advancement during which time five classes of backboneed animals (especially of fishes) established themselves as dominant aquatic animals throughout the world. We might think of a great 'evolutionary explosion' as having occurred during the Devonian period in the continental fresh water, in rivers, streams and lakes.²⁹ It means that the environmental conditions had still not become fully favourable for dry-land life until the end of Devonian period, when a sixth class, the amphibians came into being. Among the immediate successors of the ichthyostegids, the amphibians of Carboniferous (Mississippian 350-310 million years ago and Pennsylvanian 310-270 million years ago) time i.e. middle day-time hours of Brahma (peak mid-day point 309.66 million years ago), adaptations for land-life reached to a point of stabilization so that primary characters of the tetrapods or four-legged vertebrates were established; the reptiles were derived from amphibians especially from certain Labyrinthodonts, and this transition from amphibians to reptiles took place during carboniferous (350-270 million years ago) period of early history. During Permian period (270-225 million years ago) i.e. late day-time hours of Brahma evolution of land-life enjoyed its climax up to 241.17 million years ago i.e. the middle-Permian period.³¹

5.4 EVENING EPOCH OF PADMA KALPA

There is a curious point about the Brahma's dawn and evening phases of 45.66 million years period. Dr. V.S. Venkatavardan (T.I.F.R.) reported recently that whereas during the past 70 million years, geomagnetic reversals has been occurring regularly at intervals of the order of 10^6 years, there was a period, around 250 million years ago, when the geomagnetic field was continuously aligned in the same direction for about 45 million years.³² This 45 million years non-reversal phase of geomagnetic field around 250 million years ago is certainly in close coincidence with the Hindu calendar computations of the Padma Kalpa's evening phase of 45.66 million years during 241.17 - 195.51 million years ago i.e. from middle Permian to the late Triassic period of geology.

5.5 NIGHT PHASE OF PADMA KALPA

Our ancient Puranas give a detailed account for the 'Pralaya' event occurred between the last Padma, Kalpa and the present one, the Varaha.

आसीनु सप्तमकल्पपद्मो नाम द्विजोत्तम ।
वाराहः साम्प्रततेषां तस्य वक्ष्यामि विस्तरम् ।

Vāyu 21/11

प्रलयाहूते पूर्वकल्पे प्रतिसंधि च तत्र वे ।
अन्यः प्रवर्तते कल्पो जनाल्लोकात्
पुनः पुनः । Vāyu 7/7 ।
तदा हि दृश्यते सर्वे त्रैलोक्यं भूभुवादिकम् ।
जनप्रयान्ति तापाती महर्लोकं निवासेनः ।

॥ Vishnu 1/3/23 ॥

ततस्तेषु प्रवृत्तेषु जने त्रैलोक्य वासिषु ।
निदग्धेषु च लोकेषु तेषु सूर्यस्तु सप्ताभिः ।
वृष्ट्या क्षितौ प्लाविताया विशीर्णेष्व
लयेषु च ॥ Vāyū 7/47 ॥
समुद्राश्चैव मेघाश्च आपः सर्वाश्च पार्थिवः ।
प्रजन्त्येकवर्णवत्त्वं हि सालिलाख्यस्तदाभेदाः ॥
॥ Vāyū 7/48 ॥
आगतागतेकं तद्वै यदा नु सालिलं बहु ।
संख्येर्मा स्यितं भूमिर्गणवाख्यां तदा च सा
॥ Vāyū 7/49 ॥

At the end of Brahma's day of Padma Kalpa, all the three lokas - Bhoo, Bhuvah and Svaha - became too much hot and due to the excessive heat, dwellers of Maharloka migrated to Janahloka (Vish. 1.3.23). After the migration of holy souls to Janahloka, Tralokya became roasted by the seven times more heat, then heavy rainfall occurred due to which the whole earth's dry-land surface were gradually undergone to inundation into ocean (Vayu 7/47-49). This submergence of land into ocean, according to our ancient Puranas, stayed for whole of the Brahma's night.

According to my calculations, this night of Padma Kalpa lay between 195.51-58.53 million years ago i.e. from late-Triassic period to the end of Palaeocene epoch of Tertiary period. According to geology, we again face the same situation, which had met during the middle-Cambrian to middle-Silurian (i.e. night duration of previous, the 34thkalpa of Brahma), i.e. low lands; high sea level, warm climate and paucity of land animal fossils etc. which coincides exactly with the geological situation of long-regime interglacial phase.³⁴ Vast oceans i.e. the scarcity of land masses during Brahma's night might be due to the continual concentration towards poles due to the continental drift, originally theorized by Alfred Wegener. Paleomagnetism enables scientists to trace more accurately the drift of continents. In geological period called the late-Jurassic or early-Cretaceous (140 to 130 million years ago, according to the Hindu computations at the midnight point of Brahma, i.e. 127.02 million years ago), Gondwana land which was at that time near the south pole broke up and the constituent continental blocks were set adrift on their own path towards equator. India not only moved northwards but simultaneously rotated anti-clockwise. A very rapid movement is indicated for the last 100 million years. India is supposed to have crossed the equator around 55 million years ago (at the dawn of Varaha Kalpa i.e. 58.53 million years ago) and assumed its present position in Miocene period (25-13 million years ago) to join the Eurasian block giving rise to the Himalayas.³⁵

At the close of Triassic and with the opening of Jurassic (i.e. the beginning night hours of Brahma) there seems to have been a spread of marine waters, so that lands that had been extensive during late Triassic times became restricted whereas shallow seas advanced across many continental regions. It is marked by a remarkable paucity of land living tetrapods in geologic time record. In most parts of the world, there are, of course, breaks between the Permian and the Triassic sediments and their faunas, that cause contrast in the life of the two

periods. The classic three-fold sequence of the Triassic, which gives this name to the period, is found in central Europe, where lower, middle and upper Triassic sediments are represented respectively by the Bunter, the Muschelkalk and the Keuper series. Middle Triassic (Muschelkalk) tetrapods are less known than those of lower and upper Triassic age, possibly owing to the spread of Marine environment and marine species during middle phase in this period of earth history. The close of Triassic period was marked by significant extinctions that brought an end to various groups of characteristic Triassic Vertebrates, especially those that had persisted from the Permian into the Triassic period. Consequently, there were distinct faunal breaks between vertebrate animal assemblages of the Triassic period and those of the succeeding Jurassic period. In late Jurassic times, there were evidently broad low lands in various parts of the world. From the nature of the late Jurassic fauna and other evidence, it would seem that environmental conditions were closely similar in North America, Europe and Africa; that in these regions lands were low and covered with tropical jungles, that swamps were extensive and temperatures uniformly warm. It would appear that the extensive marine incursions and the low tropical lands of late-Jurassic times extended into the earlier portion of the Cretaceous period.³⁶

According to evolution biology, due to the sudden beginning of the warm climate of long-regime interglacial period (i.e. the night of Brahma 195.51-58.53 million years ago), evolution of life processes experienced its 'Pralaya' phase (i.e. a series of extinctions and adaptations). The close of Triassic period (Triassic : 225-180 million years ago), i.e. the beginning night hours of Brahma, saw the disappearance of one large order of amphibians and atleast four orders of reptiles. Their exit was comparatively sudden, complete and dramatic.³⁷ The close of Triassic period gave rise to three distinct adaptive branches of life.

- (i) Bulky, giant-bodied, cold-blooded reptiles, the dinosaurs, which became created in primitive form during the upper Triassic, and dominant during Jurassic (180-135 million years ago i.e. first-half night hours of Brahma) and Cretaceous (135-65 million years ago i.e. the second-half night hours) period of Mesozoic era. They became extinct by the end of Brahma's night i.e. with the end of Cretaceous period.
- (ii) Warm blooded birds of Jurassic, Cretaceous and Cenozoic period.
- (iii) The Warm blooded earliest mammals of late-Triassic period continued as small and minor member of the Jurassic and Cretaceous period (i.e. during whole night of Brahma, there was almost no evolution in this branch) from which arose tremendous variety of mammals during Cenozoic era (i.e. with the beginning of the dawn of the Varaha Kalpa of Brahma.³⁸ The end of the Cretaceous period (i.e. the end of the Brahma's night of Padma Kalpa) was again a time of broad extinctions when five orders of reptiles including dinosaurs (especially those were created and dominant during Brahma's night) were completely affected.

VI

EVOLUTION OF LIFE DURING MANUSHYA SARGA

6.1 DAWN EPOCH OF VARAHA KALPA

The establishment of modern continental connections was to a large degree the result of uplifts that began in late Cretaceous. Continental areas which had been low and partially inundated by the shallow seas during middle and late Mesozoic times (i.e. during Brahma's night) were lifted to new heights in late Cretaceous and early-Cenozoic history.³⁹ Our ancient Puranas related this continental uplifts to the beginning (dawn) of Varaha Kalpa begun from 58.53 million years ago i.e. from geological Eocene epoch.

सतुरुपं वराहस्य कृत्वापः प्राविशत् प्रभुः ।
अदमिः सज्जादितामूर्तिं समीक्ष्य प्रजापतिः ॥ Vāyu 8 ॥

On this morning, Prajapati (Brahma), in order to search and rescue the dry-land continents from the featureless earth (continents were submerged in ocean's water for whole of the Brahma's night) had taken the incarnation of Varaha (the Pig or Boar).

Modern evolution biology tells us: 'It is very probable that the early dichobunoids were ancestral to other non-ruminant groups that arose during Eocene or early Oligocene time. One of these groups was the entelodonts (group of Pig and Boar) showing definite relationships to the dichobunoids, and ranging in geologic age from the late Eocene into the Miocene epoch. The entelodonts show an early growth towards large size, so that during Oligocene times some of the artiodactyls became as large as modern boars whereas in early Miocene times they grew into giants as large as bison. These animals were rather pig like in some features and for this reason are often called 'giant pigs'. During Oligocene and early Miocene times the entelodonts were prominent members of the mammalian faunas of the northern hemisphere. Then they became extinct, perhaps because of competition from the more intelligent pigs and peccaries. During the dawn epoch (58.53-12.87 million years ago) pig like animals were the prominent members of the mammalian faunas, therefore our learned ancient rishis were certainly right to designate the present Kalpa, which began with geological Eocene epoch, as Varaha (the pig or Boar).'⁴⁰

Concerning the Manushya sarga, the evolutionary development involved radiation of primitive primates in Paleocene and Eocene times represented on one hand by lemurs and lorises and on the other hand by the tarsiers, often designated, in toto, as the prosimians. After the Paleocene divergence of the lemurs and lorises and the tarsiers, there was a second radiation of primates, the anthropoids (consisting of monkeys, apes and man), that would seem to have taken place in upper-Eocene and subsequent geologic periods. Paleontologist E.H. Colbert divided anthropoids into two groups (i) Platyrrhini (new world monkeys) and (ii) Catarrhini (old world monkeys, apes and men). Catarrhini is further divided into two sub-disciplines (a) Cercopithecoidea (old world monkeys) and (b) Hominoidea (Apes and Men). Parapithecus, the ancient and probably ancestral cercopithecoid monkey of oligocene

age was discovered in the Fayum region of Egypt. From the sediments that yielded Parapithecus, the remains of a very primitive ape propliopithecus have been excavated, which shows a clear evidence of the divergence of Hominoidea (apes and men group) from the Cercopithecoidea (old world monkeys) during the Oligocene times. Most fortunately there has been discovered with the few years, in the same Fayum region, an undoubted early ape. This extraordinary fossil, which has been named Aegyptopithecus, although of Oligocene age, comes from a higher and therefore a latter level than the horizon in which Propliopithecus has been found. Aegyptopithecus as might be expected, is more advanced towards the typical ape adaptations than is propliopithecus. Aegyptopithecus evidently had a somewhat expanded cranium, large forwardly directed eyes adapted to binocular vision' and depth perception. The earliest apes to appear after Aegyptopithecus were Limnopithecus and Dryopithecus from the lower Miocene sediments of Africa. It is probable that Limnopithecus represents a form generally ancestral to gibbons and their relatives, where Dryopithecus may indicate the approximate ancestry of the other apes. From the earliest species of Dryopithecus of early Miocene age, the later species of this genus evolved together with a complex of what may be called Dryopithecine apes.⁴¹

6.2 DAY PHASE OF VARAHA KALPA

Day phase of Varaha Kalpa began precisely 12.87 million years ago (i.e. from the beginning of geological Pliocene epoch) and we know from the knowledge of Kalpa-Ahoratra cycles of Brahma that it was again the precise (cyclic) epoch for another 'evolutionary explosion'. Evolution biologist of punctuational mode school Prof. Steven M. Stanley of Johns Hopkins University of USA, confirms this 'evolutionary explosion epoch' by citing interesting examples of the mammalian evolution during the last 12 million years when small rodent like animals evolved into sea-going whales and airborne bats. Even most orders of the land mammals apparently arose during this period. Stanley considers it a near-impossibility that so much change can occur under the gradualistic model. This major evolutionary transition begun 12 million years ago is a clear-cut example of the episode of evolutionary explosion.⁴²

Concerning the Manushya sarga, fossils recovered from Europe, Asia and Africa suggest that between 10 and 15 million years ago (i.e. precisely with the beginning of the day epoch of Varaha Kalpa), Dryopithecus gave rise to atleast three other genera - (i) Sivapithecus (middle), (ii) Gigantopithecus (larger) and (iii) Ramapithecus (smaller), collectively referred to by some palaeontologists now as Ramapithecids. To specify which ancestral form gave rise to man, we need more abundant and complete fossils than what are available today. However, for the present, Ramapithecus and related forms could plausibly be interpreted as the first stage in human evolution. The Ramapithecus almost disappeared after about 8 million years ago and there is an enormous gap in the fossil records from 8 to 4 million years ago. Probably, the ramapithecids were replaced in the open habitats by the first true hominids, the Australopithecus, about 5.5 million years ago. For the sake of

convenience, the different Australopithecine fossils may be somewhat arbitrarily divided into four species - (i) *Australopithecus africanus* (gracile type - 5.5 to 2.0 million years ago); (ii) & (iii) *Australopithecus robustus* (more evolved robust form from South Africa) and *Australopithecus boisei* (from East Africa) both extending from about 2.5-1.0 million years ago and (iv) *Australopithecus afarensis* (popularly known as 'Lucy' from Ethiopia - 3.5 million years ago - gracile type). In terms of geological time, *Homo erectus* populations (variously called *Pithecanthropus*, Java man and Peking man) are usually associated with the middle Pleistocene (700,000-125,000 years ago). In fact, *Homo erectus* is the first Hominid known positively outside Africa. One group of discoveries links *H. erectus* to their predecessor *Homo habilis*, the remains of which were recovered from Olduvai and Koobi Fora in Eastern Africa. If this be true, then it appears that soon after 2.0 million years ago, *Homo* was occupying a wide geographic area from Africa through Europe to Java. In this arrangement *H. habilis* forms the evolutionary link between *A.-africanus* and *H. erectus*.

The actual evidence suggests that human evolution is definitely mosaic in kind, that is, the different parts of the body did not evolve together and at the same rate towards *Homo sapiens*. The evidence from *Australopithecus*, *Homo habilis* and *Homo erectus* make it clear that the locomotor apparatus - the human pelvis (hip), leg and feet evolved long before the brain and jaws. Previously it was thought that upright walking which freed the hands to make tools coincided with the increases in brain-volumes. Fossil findings, especially of Lucy (3.5 million years old), which was fully bipedal but its brain was still ape-sized, clearly show that bipedalism apparently evolved at least 2.0 million years before the known species of *Homo*. About 4 million years ago, our ancestors with ape-sized brain were on their way to be bipedal. Recently, Owen Lovejoy, Professor of Anthropology, Kent State University, Ohio, U.S.A. has suggested that perhaps early hominids gained a definite reproductive advantage by a vertical stance. Whereas on the basis of clear archaeological records the tool-making and hunting occurred at a much later stage. Many australopithecine sites, have however yielding specimens of so-called Oldowan culture - the first stone tool tradition in Africa. Many palaeo-anthropologists think that many of these sites also include fossils of early *Homo* (*Homo habilis*) - more human like contemporaries of the later *Australopithecines* and in all likelihood the direct ancestors of modern humans. This would imply that *Homo habilis* specialised in making stone tools as hunter-gatherers, while australopithecines stuck to vegetarian foraging, probably using only very simple tool (e.g. Eoliths).⁴³ With new research, Olduvai Gorge (K-Ar) Potassium Argon dates of about 2.0 million years ago for the Oldovan industries have found further support from fission track and palaeomagnetic dating. The Oldovan artifacts bearing horizons of Koobi Fora (Kenya) go back at least 2.6 million years ago.

According to Puranic evidences, 70 mahayugas i.e. 70 varieties or species of hominids should have been intervened between the first hominid (probably *Ramapithecus*) and first true human (*Homo sapiens sapiens*) i.e. the *Manushya* - son of Manu. According

to my calculations, based on Puranic data, Hindus started their kingship (i.e. well civilized true human society ruled by the kings) with the Swayambhuva, the first, Manu from the beginning of 71st, the present, mahayuga. In 71st mahayuga, we live in 7th, the Vaivasvata, manvantara begun with c. 8500 B.C. therefore, the beginning of Swayambhuva, the first, manvantara of the present, 71st, mahayuga should occur from (8498 B.C. + (12960 x 6) + 1200 =) 87,458 B.C. According to evolution biology, recent findings in the Border cave in South Africa between Swaziland and Natal by Adrina Boshier and Peter Beaumont show that the people inhabiting them were definitely *Homo sapiens sapiens*. They manufactured a variety of tools, knew the art of mining, they could count, believe in after life and buried the dead with ceremony. These recent discoveries tend to show that by 80,000 B.C. the modern man (*Homo sapiens sapiens*) was already on the path of civilization indicating thereby its appearance about 100,000 years ago rather than 37,000 years ago as believed earlier.⁴⁴ This find of evolution-biology thus confirms once again the validity of Puranic computations for the date of Swayambhuva Manu.

FOOT NOTES

1. Vayu Purana 6/55-60.
2. Notani, N.K.; The Ascent of Darwinism, Science Today, Dec. 1982, pp. 19-20.
3. The New Evolutionary Time Table - Fossils, Genes and the Origin of Species.
4. Prasad, R.G.N., Gradational Structure of Universal Time - A Scientific Resurrection of Ancient Hindu Calendar, Ch.I. pp.22-34.
5. Ibid. Ch. IV, pp. 19, Table V.
6. Ibid. pp. 25.
7. Ibid. pp. 25
8. Ibid. pp. 27
9. Ibid. Ch. VI, pp. 36, Table VII.
10. Verma, P.S. and V.K. Agrawal, Evolution Biology, pp. 40.
11. Science Today, Jan 1979, pp.10.
12. Science Today, Aug. 1980. pp.17, June 1981, pp. 8-9.
- 12b. The microfossils are often connected to the geological structure (framoids' and 'poly-framoids' by the geologists. Framoid (Rickard 1970) are those microspherules of ore minerals which are internally microcrystalline originated from a colloidal state. Polyframoids (Love 1971) refers to a texture in which the framoidal texture is itself compounded, so that the body of higher order of complexity and correspondingly greater size. It is still a spheroid when not deformed or modified. According to Dr.K.L. Srivastava, assistant professor of geology, Jodhpur University, if framoids are proved as organic in origin then stratigraphy will face great changes. All the Precambrian rocks which are now considered as unfossiliferous will be considered as fossiliferous. In this case the term 'Azoic' will vanish. (Srivastava,

- K.L.; A Review on Framboids and Polyframboids with special reference to Indian Subcontinent, Proc. IX Indian Coll. Micropal. Strat., pp. 287-298, 1981). Author is greatly indebted to Prof. Srivastava for sending informative paper.
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 14. Ibid. pp. 55-56.
 15. Ibid. pp. 55-56.
 16. Ibid. pp. 55-56.
 17. Ibid. pp. 55-56.
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 21. Verma, P.S. and V.K. Agrawal, Evolution Biology pp. 41-42.
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 29. Colbert, Evolution of the Vertebrates, pp.80-82.
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 31. Ibid, pp. 110
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 34. Verma, Evolution Biology, pp. 59.
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 38. Ibid, pp. 250
 39. Ibid, pp. 227
 40. Colbert, E.H. Evolution of the Vertebrate, pp. 420-424.
 41. Ibid, pp. 311-12.
 42. Notani, N.K., the ascent of Darwinism, Science Today, Dec. 82, pp. 20.
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CHRONOLOGICAL TABLE OF NINE SARGAS

(in million years ago)

<p>27</p> <p>Bhava (Darsa) Kalpa 3346.05 -- Mahat (1) Sarga Prokaryotic Evolution of Modern Biology Origin of life Zone I Anaerobic fermentative bacteria and anaerobic photosynthesisers</p> <p>29</p> <p>Svetalohita Kalpa 2615.49 -- Vaikaric (3) Sarga Zone II (branch II) Eukaryotic host branch -- sequences of plants animals and fungi</p> <p>31</p> <p>Pitavasas Kalpa 1884.93 -- Triyakaor Tinyayoni (5) Sarga Vaikrit Sarga Group Zone III active aerobes-(i) purple non-sulphur bacteria and mito- chondria sequences and (ii) Pseudomonadaceae bacteria group</p>	<p>28</p> <p>Brahat Kalpa 2980.77 -- Bhoota (2) Sarga Prakrit Sargas Zone II (branch I) Anaerobic Sulphate reducers (Desulpho- vibo gigas)</p> <p>30</p> <p>Rakta Kalpa 2250.21 -- Mukhya (4) Sarga Zone II (branch III) sequences of blue-green algae and chloroplast, creation of oxygenic atmosphere</p> <p>32</p> <p>Cita or Krishna Kalpa 1519.65 -- Urdhvashtota (6) sarga Eukaryotes more complex cell types give rise to Eukaryotes</p> <p>33</p> <p>Visvarupa Kalpa 1154.37 -- Arvakshrota (7) Sarga Vaikrit Sarga group origin of sex, protozoan and simple metozoans</p>
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34

789.09 --
Anugraha (8) Sarga
Evolution of
Invertebrate life

35

Padma Kalpa
423.81 - 58.53
Kaumar (9) Sarga
Prakrit-Vaikrit Sarga
Evolution of Vertebrate life

36

Varaha Kalpa (58.53 - 306.75 m.yrs
in future Manushya (10) Sarga
Evolution of Pig and Boars and
Primates including man himself.

Dates of Birth of Adisankaracharya & Gowthama Buddha

By K.N.S. Patnaik

Sri P.N. Oak in his Book 'Some Blunders in Indian Historical Research' has given the following evidences to arrive at the Date of Birth of Sri Adi Sankaracharya :

- (i) In Sushama of Atma Bodha, quoting a chronogram appearing in PRACHINA SANKARAVIJAYA, Adi Sankara was born in 509 B.C. (Nandana year, Vaisakha month, Sukla Panchami, Sunday, Punarvasu Star, Ascendant Dhanus). Sankaracharya's Birth Anniversary is celebrated all over India exactly in accordance with the above date every year. From this date, Dwaraka Peetha has an unbroken line of succession of nearly 79 Pontiffs, Puri Peetha over 140 Acharyas, and Kama Kothi Peetha 68. The traditions preserved by these 3 centres cannot be brushed aside.
- (ii) A copper plate inscription of King Sudhanva addressed to Adi Sankara itself is reproduced on page 29 of Vimarsa written by a recent Head of Dwarka Peetha. The inscription is dated 478-477 B.C.
- (iii) In Punya Loka Manjari, Guru Ratna Malika and Sushama, the Kamakoti Peetha Lineage of disciples succeeding to the Sankaracharya Pontificate is recorded. There is similarity in the records of Kamakoti, Puri, Dwaraka, and Kudali Peethas. Sringeri Peetha is an exception. It is unfair to imagine that the Heads of first 4 Peetha conspired together and faked the records. They were pious, simple and austere in living, and would never stoop to tampering with the dates of their common founder just for the fun of it, without any remotest chance of any material gain.
- (iv) Jina Vijaya, a Jain Scripture, supports a chronogram putting the date of Sankara at 509 B.C. The chronogram actually records the Date of Birth of Kumaril Bhatta as 557 B.C. Chitsukhacharya of Brihat Sankara Vijaya says that Kumaril Bhatta was 48 years older than Sankara, and so, the date of birth of Sankara is $557 - 48 = 509$ B.C. In Jina Vijaya, the year of Sankara's demise was put as 477 B.C. corresponding to Bakthakshi year, Vrishabha month, Sukla Ekadasi. Sankara visited Nepal during the reign of Vrisha Deva Varma who reigned from 487 B.C. to 448 B.C. as per Nepalese Dynastic History.

- (v) In page 110 or Chronicle of Nepal history, Nagarjuna is assigned the date 1294 B.C., hence the belief that he was a fore-runner of Sankara is correct.
- (vi) In Brihat Sankara Vijaya, the date when Sankara took Sanyasa is Sukla Vidiya of Phalguna 499 B.C.
- (vii) Chitsukhacharya in Brihat Sankara Vijaya confirms the same date of birth. He is a sober biographer, contemporary of Sankara, and both were childhood companions. In 32nd Chapter, he wrote that in 10th month of pregnancy, in 509 B.C., Nandana year, Vaisakha Sukla Panchami, Sunday, Moon in Punarvasu, Ascendant Cancer, Midday, at the hour of Abhijit, Sun, Mars, Jupiter, Venus and Saturn exalted, Mercury with Sun, Aryamba (Sankara's mother) gave birth to glorious Shanmukha. Rahu and Kethu are not mentioned. Comparing this horoscope with that maintained in Sringeri Peetham, both are identical except for some slight corrections. The horoscope of Sringeri Peetham does not Ephimeres. While it is accurate, the year of birth in 44 B.C. is not justified. On the other hand, the planetary positions mentioned by Chit Sukhacharya tally with the disposition of the planets in 509 B.C.

But these strong evidences, Sri P.N. Oak writes that it is quite apparent thatr Adi Sankara was born in 509 B.C. and died in 477 B.C.

Sri Kota Venkatchalam of Vijayawada, who did great historical research in the Chronology of history ever since Maha Bharata period, also confirms the above findings. He also states that Gopaditya, the 70th kind in the list of Kashmir kings, who reigned from 368 to 308 B.C. BUILT THE TEMPLE OF SANKARACHARYA in the city of Srinagar, as reported in the Hindu dated 17-7-1949. But the real time of Gopaditya is 417-357 B.C., and so, it is evident that Sankaracharya lived before Gopiditya's time, that is between 509-477 B.C. and this was elaborately discussed in his book, Nepala Raja Vansavali.

But, Dr. B.V. Raman, the reputed Astrologer of India, and the Editor of the famous monthly magazine 'The Astrological Magazine of India', in his book 'Notable Horoscopes', writes in the footnote of the horoscope of Sankaracharya that the date corresponds to 3rd April 509 B.C. Monday, and except the positions of Sun and Mercury, the positions of other planets do not tally with these suggested. So, he had taken the Sringeri Mutt record of 44 B.C. and erected the chart as on 25th March 44 B.C.

Thus, there appears to be some confusion in the Ephimeres of the said years, because of the weighty evidences shown by Sri P.N. Oak and others, who emphasized vehemently that the horoscope of Sringeri Peetham does not agree with the planetary positions in 44 B.C. as ascertained by Ephimeres, but the planetary positions tally with the disposition of planets in 509 B.C. and the entire Indian chromology suffers if the year 44 B.C. is taken.

BUDDHA'S DATE OF BIRTH : Sri P.N. Oak puts Buddha's date of Birth in 1887 B.C. on the following points :

- (i) As per Buddhist Scriptures, Buddha was 72 years old when 33rd ruler of Magadha (as counted from Maha Bharata war), by name Ajatasatru was crowned as the king of Magadha (vide page 70 of the book, Gowthama Buddha, in the heritage of India Series, by Kenneth Saunders 1922 edition).

Ajatasatru ruled from 1814 to 1787 B.C. and Buddha died in this period in 1807 B.C. Ajatasatru was the son of Bimeisara who ruled from 1852-1814 B.C. During this period, Prince Siddhartha became Buddha after 6 years of penance from 1858 to 1852 B.C. Bimbisara was the son of Kshemajit who ruled from 1892-1852 B.C., and he was the contemporary of Suddhodana, father of Buddha. Buddha was born in this period in 1887 B.C.

- (ii) V. Tiruvenkatchariar, formerly Head of Mathematics, Government Arts College, Rajahmundry, working on the astronomical data available of Buddha's life, namely phases of moon, and week-days mentioned for various events of Buddha's life, has arrived at 1807 B.C. as the year of death. Using Swami Kannu Pillai's Life of Gautama for his calculations, that in no other year except 1807 B.C. does the date tally with the Ephimeres.
- (iii) Puranic chronology also gives a coherent account of ancient India, and according to it also, it is 1887-1807 B.C.
- (iv) A.V. Thyagaraja Ayyar in his book 'Indian Architecture' writes that a tomb in Athens, discovered recently, has an inscription which reads 'Here lies Indian Sramanacharya from Bodh Gaya, a Sakya Monk taken to Greece by his Greek pupils, and the tomb marks his death about 1000 B.C.' If Buddhist Monks had gone to far away Greece in 1000 B.C., date of Kanishka must be at least 1400 B.C., of Asoka 1250 B.C., of Maurya Chandra Gupta 1300 B.C. (vide pages 112, 113 of A. Somayajulu's Dates in Ancient History in India). Buddha must have lived over 5 centuries prior to Maurya Chandra Gupta.
- (v) Rajatharangini (an ancient history of Kashmir rulers compiled by Kalhana in 1148 A.D.) narrated the rulers of Kashmir from his own time (1148 A.D.) covering a period of 2330 years earlier (i.e.) from Gonande III (1182 B.C.) Abhimanyu, the father of Gonanda III ruled for 52 years. His predecessor, Kanishka ruled for 60 years, and so his rule began in 1294 B.C. Nagarjuna visited Kashmir during this period from 1294-1224 B.C. Since Buddha was born before Nagarjuna could preach Buddhism, the dates 1887-1807 stand corroborated.

Sri Kota Venkatachalam, the great historical research-worker of Vijayawada, agrees with all these findings. He mentions 'Life of Gautama' of Bishop Bigandet who says that 1-4-478 B.C. is the date of Buddha's death by pure astronomical calculations, satisfying all the data mentioned in his life. But it is stated that Buddha died in the 8th year of the reign of King Ajatasatru. The 8th year of King Ajatasatru's rule does not correspond to 478 B.C., but to only 1807 B.C. So, Sri Kota Venkatachalam confirms the year 1807 B.C. and he dwelt well about this in his book 'AGE OF BUDDHA'.

But, Dr. B.V. Raman, the famous astrologer of India, in his book 'Notable Horoscopes' puts 623 B.C. as the date of Buddha's birth, basing on the Ceylonese tradition and on a Buddha Gaya's inscription.

Sri P.N. Oak quoted Somayajulu as saying that scanty accounts kept by Ceylonese are no authority for fixing the date of Buddha.

Thus, it can safely be presumed that Dr. B.V. Raman should reverify his astronomical and astrological data about these 2 great individuals of India.

London Calling

ENCYCLOPAEDIA BRITANNICA

September 2, 1980

Dear Mr. Godbole,

This is in reply to your letter, which, as you know, has recently been forwarded to us from London, regarding the Taj Mahal.

It seems that the material you sent us must be classified as original research, and we are not prepared to evaluate original research results. If this information is exposed to the academic community and deemed noteworthy, then it may be incorporated into some future printing of Britannica.

We appreciate your interest in Britannica and the offer to share your information, which we are returning to you, but we cannot be of assistance in evaluating your research.

Sincerely,

Lars Mahinske
Editorial Assistant

Mr.V.S. Godbole,

Mr. Lars Mahinska,
Editorial Assistant,
Encyclopaedia Britannica,Sub : Taj MahalRef: Your letter of 2nd September 1980.

Dear Mr. Mahinske,

Thank you for your reply of 2nd September 1980. Could you please let me know how my analysis can be exposed to the academic community? And if the academic community does deem it noteworthy, how would you know ?

I have gone through all the editions of Encyclopaedia Britannica from 1830 to 1979. You seem to be falling far behind time in your informations. From time to time you have referred to various reports of Archaeological survey of India. Their superintendent of northern circle, Mr.M.S.Vats published a bulletin in 1946 entitled 'Repairs to the Taj Mahal'. In it we find - The history of its repairs are no less interesting - The earliest record of its repairs is available in a letter dated 1652 A.D. from Prince Aurangzeb to his Imperial father Shah Jahan. Here he points out defects in the dome and the vaults of the Mausoleum, saying "the dome of the holy tomb leaked in two places towards the north during the rainy season and so also the fair semi domed arches, many of the galleries on the second storey, the four smaller domes, the four northern compartments and the seven circular underground chambers which have developed cracks. During the rains last year the terrace over

the main dome also leaked in two or three places. It has been repaired but it remains to be seen during the ensuing rainy season how far the operations have proved successful. The domes of the Mosque and the Jama'at Khana leaked during the rains and were made watertight they say that they are unable to suggest any measures of repairs to the main dome".

(Archaeological Survey of India has not published full translation. There are other important sentences in the letter which appear in two Persian chronicles Adaab-e-Alamgiri and Yaadgaar-e-Alamgiri).

Thus the cream of Moghal Architecture started leaking seriously in the very year it was completed - And yet prince Aurangzeb does not become furious but requests his Imperial father to carry out more elaborate repairs? He does not mention (your favourite) Ustad isa at all ? There is something seriously wrong with the legend.

WHY HAVE YOU BEEN KEEPING THIS INFORMATION AWAY FROM THE READERS?

You also seem to have completely ignored Shahjahan's own official chronicle 'Badshahnama'. It was published in 1867 by (Royal) Asiatic Society of Bengal and yet you have never referred to it. Word by Word translation of pages 402/403 of Badshahnama (Vol. I) appeared for the first time in the book 'The Taj Mahal, is Temple Palace' by Mr.P.N.Oak, in 1968. On page 403 of Badshahnama we find (lines 27 to 38).

'.....The site covered with a majestic magnificent lush garden to the south of that great city and amidst which (garden) THE BUILDING KNOWN AS THE PALACE (MANZIL) OF RAJA MANSINGH AT PRESENT OWNED BY HIS GRANDSON RAJA JAISINGH, WAS SELECTED FOR THE BURIAL OF THE QUEEN. (Mumtaz-ul-Zamani). Although Raja Jaisingh valued it greatly as his ancestral heritage and property yet he would have been agreeable to part with it gratis for the emperor Shahjahan. (still) out of sheer scrupulousness he (Jaisingh) was granted a piece of Government land in exchange of that (aali Manzil) grand palace. The dead body of the queen-arrived in that great city (Agra) on 15h Manadul Saniya. Next year that illustrious body of the heavenly Queen was laid to rest in this Palace (Imarat-E-Aishan). So majestic and (capped) with a dome....."

So there never was a Taj built by the hero Shahjahan! His own official chronicle unequivocally admits that he (forcibly) occupied Raja Mansingh's Palace and buried his wife Mumtaz-ul-Zamani (not Mumtaz Mahal as you call her) in that palace. Dutch East India Company records of 1631 do mention this Raja Mansingh's palace in Agra. (See 'Empire of the great Mughal' by De Laet Joannes, 1631).

On October 17th 1977 Mr. P.N.Oak delivered a lecture at the School of Oriental and African Studies - London under the chairmanship of Dr.Peter Hardy. In it he pointed out that even the term 'Taj Mahal' does not exist in any court papers or chronicle of Shahjahan. No British scholar has yet found Mr.Oak wrong.

Mr. Oak's letter entitled 'Taj Mahal is not Muslim' was published in the June 1980 issue of the Royal Institute of British Architects Journal. No one has challenged it.

As for Architecture of Taj Mahal, it is purely Hindu. Detailed information is found in (i) June 1969 issue of the Marg magazine published from Bombay and (ii) Ancient and Medieval Town Planning in India by Mr.P.V.Begde.

I hope you would now ask your contributors to look into the matter and bring your information upto date.

Hoping to hear from you soon.

Yours sincerely,
V.S. Godbole

ENCYCLOPAEDIA BRITANNICA

October 31, 1980

Dear Mr. Godbole,

Please excuse our delay in responding to your letter of September 29 regarding information in Encyclopaedia Britannica on the Taj Mahal.

We have referred your comments about the origin of the Taj Mahal to one of our contributors, a scholar in the field of South Asian arts and civilizations. We shall, of course, make any necessary changes in our information.

As noted in our previous letter, we do not have the expertise to evaluate original research, and we have no specific suggestions for exposing your ideas to the academic community at large. This is usually accomplished, however, by submitting one's ideas to the periodicals and journals of a specialized field. It is only after recognized scholars have had the opportunity to evaluate the new information, have deemed it intellectually sound, and have reported to us personally or in journals to which we have access that we can include it in Britannica.

Sincerely,
Lars Mahinske
Editorial Assistant

20 January 1981

Dear Mr. Mahinske

Sub : Truth about Taj Mahal

Thank you for your letter of 31 October 1980. I am glad to know that you are prepared to make necessary changes. Your information needs further modifications as stated below :

1. There are two storeys underneath the so called real grave chamber. For detailed information please refer to :

- (A) 'History of Indian and Eastern Architecture' by James Fergusson 1910 edition, volume II page 315.
- (B) 'The Taj and its Environments' by Maulvi Moinuddin published 1924. Page 37.
- (C) July 1974 issue of 'Islamic Culture' published from Hyderabad India, has an article 'The Subterranean Chambers of Taj Mahal' by Kanwar H.I.S.
- (D) 'Edward Heath Travels' by Mr. Edward Heath the former conservative prime minister of UK, published by Sidgwick and Jackson Ltd. in 1977. There is an excellent photograph showing the two storeys not only under the (so called) real graves but extending the whole width of Taj, on pages 98, 99.

2. The Central Edifice and the flanking buildings are seven storeyed structures - (This is clearly seen in the photograph in Mr. Heath's book). Any visitor is allowed to see some of these by prior permission. But several chambers, apartments, halls, corridors passages, ventilators and the like are sealed or locked. All this information can be verified on spot. There are several surprises like the latrines in the (so called) Mosque.

3. With your information you have always shown a small photograph. It is not Taj Mahal but only the Central Edifice. Your caption is totally misleading. The Taj Mahal is a complex of buildings extending over an area of 34 acres. Only an aerial photograph will do justice. Such a photograph can be seen on page 128 of 'Indian Art' by Philip Rawson, published by Studio Vista of London in 1972. Either you should reproduce such a photograph or your caption should say - 'Central Edifice only' - for the aerial photograph of the building complex readers should refer to P.Rawson's book.

4. You have never given a plan of the building complex (I wonder why). None of the books mentioned in your bibliography shows this either. It can be seen on page 32 of Maulvi Moinuddin's book mentioned in 1B above.

5. The plan shows two more tombs in Taj Mahal. The one in the South East corner is of Sarhani Begum -Even though she was Shahjahan's first wife no one seems to know the date of her death and date of her burial. The tomb in the South West corner is of Satiunnisa Khanum a maid of Mumtaz, who died at Lahore, 400 miles away from Taj.

You have never mentioned them, why ? You may not like to draw conclusions from such information but surely it is not your intention to suppress the facts!

6. There are two drum houses and a cow-stable in the premises. Archaeological Survey of India even uses the Sanskrit term 'Gaushala' instead of cow-stable (see Archaeological Survey of India North West Provinces, Annual Report of 1900 by Mr. A.R.Sutherland. Superintending Engineer) Copy of this report is available in India Office Library, London.

Any sensible person will ask 'what are the drum houses and cowstable doing in a tomb? provided that you give the facts.

7. You have completely forgotten about Hindu Motifs on the Central Edifice:

(A) The pinnacle - typical of Hindu temples in Himalayan foothills. For an enlarged view see page 170 of Splendours of the East by Sir Mortimer Wheeler published in 1965.

(B) As Taj Mahal is a Hindu temple palace, no wonder such a pinnacle is not found anywhere in the Islamic world.

(B) Cobras in pairs and bells all around the parapet. See 'Architecture of the Islamic World' edited by George Mitchell published by Thames and Hudson in 1978 pages 146, 147.

Once again any reader will ask 'What are cobras and ringing bells doing on a tomb? 'provided you give the facts.'

(C) Lotus petals on domes (see both books mentioned above) These also appear on all domes of the (so called) Mosque and Jawab.

(D) OM and Conch Shells - these can still be seen around the cenotaph chamber.

8. Mumtaz dies and was buried at Burhanpur. Her coffin was exhumated after six months and sent to Agra some 450 miles away. Again she was temporarily buried and sometime later (no one knows for sure when) placed in final resting place. Shahjahan did not accompany his wife's coffin to Agra.

It is amazing that you mention none of these facts. Had you done so any historian worth his salt would have asked some pertinent questions like 'why did Shahjahan not accompany his wife's coffin to Agra? If no tomb was ready at Agra why was the body moved there?

9. The name of the lady was Mumtaz-ul-Zamani and NOT Mumtaz - Mahal. Shah-jahans own official chronicle Badshahnama (Volume I pp.386/387 and 402/403) calls her Mumtaz-ul-Zamani.

Are we supposed to believe that your contributors know more than Shahjahans own official chronicler?

10. Peter Mundy a Welsh Merchant employed by (English) East India Company was at Agra during 1st January 1631 to 17th December 1631; 16th January 1632 to 6th August 1632; 22nd December 1632 to 25th February 1633.

Mundy does not record even hearing the news of the death of Mumtaz. He records "(in 1632) places of note in and about it (that is Agra) are the castle (Red Fort) King Echar's (Akbar's) tomb, Taje Moholl's (Taj Mahal's) tomb, gardens and Bazare. (Ref. Travels in Europe and Asia by P Mundy edited by R.C.Temple, published by Hakluyt Society 1907-36 volume II pp 208/209).

You have never referred to this important evidence - of course any inquisitive person would ask 'how did the building which was supposed to have just started, immediately become a place of note?' You may not want to answer the question but surely you have no objection to giving this fact!

11. Again on page 213 Mundy says "... gold and silver are used as common metal and marble but as ordinary stone"

However no other traveller who visited Taj at a later date mention any silver or gold and these include the French physician Bernier, French merchant Tavernier, German Count Mandelslo, Italian adventurer Manucci and Spanish Fray Sebastian Manrique.

Are we to say that these Europeans were jaundiced and therefore did not record having seen any silver and gold in Taj or are we to say that all the silver and gold was removed by Shahjahan himself and there were no valuables to be seen (and therefore he did not build the Taj but simply looted someone else's property)?

Sir Mortimer Wheeler, formerly Director General of Archaeology Survey of India tells us 'excavations within the last few years have shown that at least part of the sub-structure rests on deep masonry wells' (Ref. page 156 Splendours of the East, 1965).

How come Mundy saw no foundation or flood defence works?

Such pertinent questions will definitely be asked provided you give all the available informations.

12. None of the inscriptions in Taj Mahal says that the building complex was erected on the orders of Emperor Shahjahan.

This information has always been missing from your description.

13. Naturally neither the cenotaph nor the epitaph of Mumtaz mention even the date of her death. They simply say that she died in the year 1040 A.D. Again this information has never been given by you.

14. Since you have maintained for last 70 years that Ustad Isa was the Architect should you not say that apart from this you know nothing at all? e.g. you do not know :

(A) What buildings he designed and supervised before and after Taj Mahal.

(B) Was he honoured on completion of the works. If yes when and where what was his reward. If not why not.

(C) Where is the Royal Warrent of his appointment.

Sir Mortimer Wheeler says "Nor has the 'celebrated architect' Ustad Isa variously described as of Persia or Constantinople or Shiraz or China or Qandahar any better claim to be considered as its architect; there is in fact no evidence at least before the nineteenth century, that such a person ever existed" (P.156 Splendours of the East 1965).

These words, coming from the former Director General of Archaeological Survey of India, make me wonder, how can you claim that all your information has been exposed to the criticism of the experts in the field and found correct by them, before it was included in Encyclopaedia Britannica?

15. You say "A Council of Architects was appointed". Should you also not say "we however do not know even their names"?

My research reveals that such a statement is found in the accounts of the French Traveller Thevenot. (Ref. Indian Travels of Thevenot and Careri - edited by Surendranath Sen, 1949) He says "only so much I will say that this King having sent for all the able Architects of the Indies to Agra, he appointed a council of theirs".

Thevenot at least says that all the architects were from India alone. Your information reads 'the plans had been prepared by a council of Architects from a number of countries' Could you tell me how this extension world wide was made by you?

On closer examinations we find Therenot was in India from January 1666 February 1667 i.e. he came to India eight years after Shahjahan was deposed. He travelled from Surat to Masulipatam and back. He went nowhere near the Taj Mahal. How did he know that 'a council of architects was appointed'?

I am very curious to know which scholar had put forward the theory that a council of architects was appointed? and when was it criticised and accepted by the experts before inclusion in Encyclopaedia Britannica? I am very much interested to know.

I hope this letter enables you to correct your information and bring it upto-date. You would no doubt send it to your contributor on this subject. Hoping to hear from you soon.

Yours sincerely,

V.S. Godbole

ENCYCLOPAEDIA BRITANNICA

March 12, 1981

Dear Mr. Godbole,

Please excuse our delay in responding to your most recent letter regarding the Taj Mahal.

Your comments were referred to a scholar in Indian art. We must inform you that he deemed them unsupportable, and that they are not now being considered for incorporation into Britannica.

Thank you for taking the time to express your opinion.

Sincerely yours,

Lars Mahinske
Editorial Assistant

Question Box

Answer to Question No. 1, Vol. 3. No. 1

WAS IRRIGATION SYSTEM DEVELOPED IN ANCIENT INDIA ?

We have received extensive information about the irrigation system in ancient India. A fresh article on this subject will be published in the next issue. In this issue we are publishing information supplied to us by Dr. C.B.Desai, Bedkihal, Karnatak, 591214, India.

IRRIGATION IN ANCIENT INDIAN INSCRIPTIONS

Ayurvedic texts contain references to 'fountain-houses' (धाराग्रह) and garden-fountains, from which we can guess that water was conveyed from one to other place. We get the reference of a simlie 'Kedar-kulya-nyaya' (Sushrut, Sharir - 7/3) from which we can safely say that the lands were irrigated, i.e. water was conveyed in the fields from wells to crops through canals. We have also references of various types of water resources or reservoirs (natural & artificial) like -

कुप, तडाग, सरोवर, जलाशय, केदार, तलाव, चौडिय इत्यादि.

India has a rich heritage of its past. The archaeological evidence of a dam on a brook and the water conveyed to the fields for the purpose of agriculture through canals is the positive proof of ancient irrigation. Such a proof is found during excavation at Inamgaon (at Poona, Maharashtra, India) which is dated as back as 1500 B.C.

Another proof-source is various inscriptions (stone and copper plate). Kashyapa samhita an Ayurvedic text (dated 2nd century B.C.) contains references to 'stone-inscriptions' (का.स.धि., का.सं.कल्प/लघुन कल्प-110) as Ashma-lekha (अश्मलेख). Let us restrict ourselves to references regarding irrigation those found in Stone-inscriptions.

We find references to 'public tanks' (EC vii K-126, 450 A.D.) and well as well (BKI I-ii-134, 1087 A.D.) The public tanks were constructed as follows: The lands were acquired, fenced, the trees were cut and taken away. The bushes and small thorny trees were cut and burnt. Then water was allowed to collect (EC-viii-Sk-317-1071 A.D.) Post-construction care of the tanks was the responsibility of all respected and common persons as well (BKI-I-ii-181, 1002 A.D.) The Common repairy (main-tenance) of the tanks was the removal of the sediments (SK-I-24, 1148 A.D.) Brahmins used to throw certain part of their income in such tanks (IA-XII-22, 929/30 A.D.).

We have references of 'Rahat-gadge' (रहाट गाडगे) in literature (Ajit puran 4/55) and stone inscriptions (EC-V-Hn 130, 1147 A.D.)

We get references to various names of the rivers like Godavari, Krishna, Tungabhadra, Bhima, Kaveri, Kapila, Penne, Varada, Karaneskar, Palar etc. in many stone inscriptions. Many rivers had 'Setubandha' (सेतुबंध-जलप्रवाहबंध-याज्ञवल्क्य स्मृति Page 236) It is clear from this that Setubandha was for transportation and to reserve water. Reference to canals on the river Kaveri as also found (EC-iv-Vd-25, 1060 A.D.) The water from the river canals was used for the agricultural purpose for the produc-tion of crops like sugarcane, rice etc. (S.I.I.-iv-i-226, 1132 A.D.) Adi Puran-8/63).

The water was conveyed for agricultural purpose from one village to other village (EC-i-5, 1000 A.D.) for this purpose unanimity of the village leaders was a must (EC-vii-Sb, 359, 1129 A.D.)

The destruction of public wells, tanks, canals, etc. was regarded as 'sin'. (EC-III-Sr, 134, 910 A.D.).

CONCLUSIONS

Ancient Indian stone-inscriptions reveal us the information about :

1. Construction of public tanks, wells and canals their maintenance etc.
2. Canals on rivers and tanks etc. were for the purpose of irrigating the lands.
3. Public philosophy, such as sin in destroying public tanks, wells etc.
4. The article is restricted to the study of Kannada stone inscriptions. Further study in future of copper-plate inscriptions etc. in various Indian languages, of various states and period will give us fund of information. It is hoped that it will reveal many more interesting facts of the past; which may guide the 20th century man.

Reference :

1. Kashyapa samhita,
2. Kannada Shasanagal Sanskrit Adhayan - Mysore University 1966.

Question for this issue :

"WAS BURGLARY EXISTING AS A SCIENCE IN ANCIENT INDIA ?"

Mr. Jagdish Pradhan
Pushpa Apartment
Gokhale Road, Thane.

Correspondence

INWARD

1. Prof. Gopika Bhattacharya, Head of the Dept of Sanskrit, Kurukshetra, Hariyana.
2. Prof. Shree Krishna Sharma, Vyankateshwar University, Tirupati.
3. Prof. S.D. Joshi, Centre for advance study in Sanskrit, Pune.
4. Prof. Sachhidanand Shastri, Dept. of South East Asian Studies, Magadha University, Bodh-Gaya, Bihar.
5. Dr. Ravindra Ramdas, Bombay
6. Pandharinath Prabhu, Bombay
7. Dr. R.N. Dandekar, Bhandarkar Oriental Research Institute, Pune.
8. Dr. P.K. Dongre, M.S. University, Pune.
9. Dr. Satyavrat Shastri, Jagannath Sanskrit Vishwa Vidyalaya, Puri (Orissa)
10. Dr. L.P. Van den Bosch, Institute of Religious Iconography, Netherlands.
11. Dr. Giulio Cogni, 53100, Siena, ia delle ce chia 21, Italy.
12. Dr. R. Morton Smith, University of Toranto, Canada.
13. Dr. H.W. Bodwitz, Professor of Sanskrit, Netherlands.

OUTWARD

Prof. G.C. Asnani,
146 (822), Sind Colony, Aundh, Pune 411 007

Dear Sir,

Your Itihas Patrika comes as a cool refreshing breeze in the generally disturbing winds generated by our politicians in the country.

To counteract the disappointment generated by our politicians in the country, the intellectuals must play an active role. They must remind the people that there is a brighter side of our country also. The people need to be told the correct truths of history so that we learn some badly needed lessons.

When Israel was in difficulties and even faced extinction, it derived its strength from its past culture and history and from the ability of the jews to use modern technology and methodology in their daily life. Now they are a force to reckon with.

India needs to go back to the fountain of wisdom and inspiration lying almost buried below the dust of our ignorance and folly. There is need of facilities for our people to get acquainted with our past history and the lessons to be learnt from those historical facts. Do we have adequate facilities for our children and our adults for such learning? If not, what should we do about it? It is no use looking to politicians for help in this direction. They are too busy looking after their vote-catching programmes. We have to work and plan ourselves. Through cheap library facilities and other modern audio-visual aids, we must acquaint our people with historical facts and the inevitable lessons of our past history, even the lessons of the last forty-fifty years. Busy with the struggle for daily life, people in general have no time to think of those airy things. The intellectuals, the historians and above all, persons with a patriotic spirit should join hands in this task. You may like to give your concrete suggestions in this respect in the form of an editorial or article in your Patrika.

Yours sincerely,
G.C. Asnani

Dear Dr. Bedekar Vijay,

The information about the existence of electricity in ancient India is very very nice. I am in possession of a transcribed copy of 'Agastya Samhita' from Bhandarakar Oriental Research Institute of Pune. I have also collected about 100 Mss in Marathi, Kannada & Sanskrit, out of which about 15 Mss are on palm leaves. I am carrying a research on Agasti sage History, Astro-nomy and Medicine in a comparative way. In future I will arrange to send an article about the same.

Regarding irrigation system in ancient India, I heard on Radio Sangli on 8.4.83 at 9.30 to 10 p.m. about the excavation report of Inamgaon (Maharashtra) A dam on a brook was found and the canals were conveyed to the fields for the purpose of agriculture. This is dated 1000 to 1500 B.C.

Bulletin No.1 is quite encouraging.

Finally the Editorial contains my own feelings, that what I felt. Myself being interested in collecting the various Mss I am also of the opinion that at present too there are many many Mss scattered all over India which needs serious attention of all interested persons. The 'Rama' persons like

hills those in Maharashtra wonder from Shree-shaila (Andhra Pradesh) to Karad & Satara in Maharashtra. I have collected some of the Mss on palm leaves from them. They demand 60 to 500 Rs. per Mss. Most of the Mss they possess are about Astrology like Neelavati, Adi-chintamani, Madhya-chintamani etc. Most of these contain pictography. These Rama persons believe that Lord Rama is their fore-father. One rare Mss I have collected from them in Kannada which contains the whole literary work of Chanabasava, 2 works of Akkamahadevi, 2 works of Allamaprabhu (all from 12th century A.D.). A master piece in this collection is 'Arddhendumouli-shataka by Gumma poet. At present I am going through this. There is no authority in Kannada who knows anything about this Shatak. Prof. M.T. Upadye of B.S. Arts College; Bedkihal is quite helpful to me in this matter. In future I will think of its publication. As this seems to be the only copy available. I have confirmed by contacting most of the famous Mss Libraries in India. Addresses of Mss Libraries in India and abroad are welcomed in future.

Yours

Dr. Desai C.B.

Dear Dr. Bedekar,

I sincerely thank you for your following letters, which were redirected to my Baroda address. I am very happy to know from your letters -Ref. Phase I/ Semi 2/83/c, Appeal - Ref. Phase I/Semi 2/83/a and Ref. Phase-I/Semi 2/83/a, dated April 29, 1983, that you have embarked upon a very meritorious task of Rewriting Indian History and whenever possible to prove the falsity of the statements made by the foreigners as well as their blind followers from this country. I am also very happy that you have already arranged three such Seminars in the recent past. May I request you kindly to arrange to send to me some useful information regarding those three Seminars, their proceedings/cyclostyled copies of the papers read and any other important material? I am very glad to receive your letter for the 4th Seminar to be held on 4th September, 1983. I am very much interested in attending it. But, at the outset, let me have some clarifications : Sir, Since, January, 1977, I am working here at the M.S. University of Baroda as a Research Officer in the Oriental Institute. During these six years, I have been working on some undreamt of projects:

- (1) Sanskrit Works on the Games of Chess (Chaturanga, Shataranja, Buddhibala etc.) and playing cards (Ganjipha, such as Dashavatari G. Navagraha G. Mogul G. or Changkanchan etc.)
- (2) Scientific thought in Sanskrit Literature - An essay on it was sent to the Bombay University in August, 1977.
- (3) The modern Game of Snakes and Ladders - known in Maharashtra as the Mokshapata of Jnanadeva, as Jhanachopata in Gujarat and as Paramapada-sopanapata in the South. I have come to the conclusion that this game originated in India. But, not even a single scholar has written any paper on it, neither on Chess and Ganjipha to prove their origin in India. I am of the opinion that the Sanskrit scholars (though I am one amongst them) are responsible for the downfall of Sanskrit and hence, I have decided to project the social orientation of the Sanskrit Lit. With this aim in mind, I have been working on Ganjipha and surprisingly, discovered that the research on Ganjipha is carried out outside India. If you so desire, I can write a resumé of that work on Ganjipha done outside India.

Badalgarh, possibly an old Tamara or Chauhan stronghold was only altered and adopted to his requirements by Akbar, while others hold that the old castle existed elsewhere, for Akbar could not have pulled down such a huge fabric simply to gratify his desire to have a citadel entirely of his own making. But Jahangir in his memoirs (Persian Text, page 2) leaves no room for conjecture as he clearly says that his father levelled to the ground, "an old fort on the bank of Jamuna and built on its site a magnificent Fort of Red Sand stone..."

It is not possible and essential to give all accounts of Agra Fort here. The evidence is clear and it does not require any Pandit or a scholar to say that all these Forts, palaces etc. were the sites of ancient Hindu Forts, palaces and temples. They were never demolished totally but were only altered or tampered to replace the damage suffered during the process of acquisition and Hindu deities were replaced by Koranic inscriptions and tombs. This forgery obviously can be found out without any extra efforts only if you keep your eyes and mind both open.

We humbly request to all historians, scholars and thinkers not to look at this problem as religious or political. It really matters not to whom it belongs now as all this is the property of the Dept. of Archaeology of India and every Indian is proud of these monuments. But this should not hinder the process of finding out the truth of its origin and giving credit to those who deserve it.

SURPRISING BUT INTERESTING

The name "Roy", as a surname, is frequently met with among Hindus at the present time, and also sometimes in Scotland. Like the English Christian name, it means "king". In old French "roi", meaning "king", is spelt "roy" and may have derived from the British name. The Indian derivation is from raja or raya (king), the latter form originating from Prakrit, the language of the populace when Sanskrit was spoken by the learned, and before Italy, the mother of France, was born.

The surname "Elphinstone" also suggests prehistoric origin. "Sheila" may be the outcome of "Sushila", an Indian name for a woman meaning "good [or beautiful] character". The appellation "Sarah" is an important name amongst the gipsies. Some at least of these nomads of Europe came from India, where there is a special caste for gipsies, and the name "Sarah" has been traced to "Sarasvati".

In old Welsh we come across "Syr" for "Sire" or "Sir". Gruffud, a bard in the early part of the fifteenth century, addresses the Chief Justice of Carmanthen as "Syr Daffydd". This seems to suggest a linguistic link with "Sri" used by Hindus before the names of their chief gods and goddesses; and also in the place of "Sir" or "Mr." at the present day. In Prakrit the word is Siri. It looks as if the English words had originally found their way from Bharatavarsha by a Welsh pathway.

From Matter, Myth, and Spirit written by Dorothea Chaplin, F.S.C. Scot.
Published in 1935

WE NEED YOUR HELP

Thane branch desires to undertake following projects.

We need your generous help and suggestions, please write to us if you can help us in any one of the following projects.

1. Video taping of Taj Mahal, Red-Fort, Kutub-Minar and many such monuments.
2. Publication of books and some other research data collected by our members. Printing of Guides and Illustrated History - Books.
3. Conducting tours for Indian as well as Foreign Travellers mainly to Taj Mahal, and many other historical places of interest.
4. No institute can function without sound economical bases. Thane Branch intends to collect Rs.1,00,000 by the end of this year. You can donate us or join us by any of the following ways.
 - a) Life Membership - Rs. 300/- (Add Rs. 5/- if by cheque).
 - b) Yearly membership - Rs.30/-.
 - c) Patron or Donar.

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Purchase or gift Institute's Books and Publications. Conduct group discussions, Seminar, Lectures, Exhibitions, Slide-shows. Institute will extend all possible help. You can communicate with members and exchange your views. You can write to News papers, Magazine and Journals, and contribute to this Quarterly.

Institute for Rewriting Indian History

इतिहास पत्रिका

Itihas patrika

118

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VOL. 2 NO. 2

QUARTERLY JOURNAL

30 JUNE 1982



For details see inside.

VISHNU'S FOOT PRINTS
IN
HUMAYUN'S TOMB.

Mr. P.N. Oak's one of the Famous discoveries is,

"The entire concept of Islamic Architecture is baseless. All the historic buildings through the world wrongly credited to Islamic invaders are pre-Muslim Hindu buildings."

(Our discoveries 15 page No.4 Annual Report, 1980).

The photograph printed on the front page of this issue is Vishnu's Foot Print in so-called Humayun's Tomb.

Was Humayun a devotee of Vishnu ? Is idol worship principally not against Islam ? Are the Foot Prints existing now in the Humayun's Tomb ? There is a big silence. Inquiries with archaeologists in Delhi drew a blank. They have never seen these Foot Prints.

There are two other important points worth nothing:

(a) Is similar kind of worship seen in any other Muslim country of the world or is exclusively seen in India ?

(b) What Muslim chronical say about Humayun..... according to Farista's chronical (English Translation by John Briggs, Vol.2, page 171). Humayun is buried in Agra, while, according to Abdul Fazal (Elloit and Dowson, Vol.VI, page 22) Humayun lies buried in Sirhind.....

Photograph on the front page is taken from the book "The World of Indian Civilisation" (translated by David Maerae and english version published in 1974). The book is originally written by a French Historian Lee Bonn and was first published in 1887. The French title of the book was "Les Civilization de e 'Inde'. Second edition was published in 1910.

It is very obvious and clear that Humayun's Tomb in Delhi is a Hindu Temple. There are also various architectural and logical proofs to support this fact.

Mr. Godbole from London has gone through the literature extensively. Following are the paragraphs taken from his news letter No.4 which he publishes from London.

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Institute for Rewriting Indian History

इतिहास पत्रिका

Itihas patrika

VOL. 2 NO. 2

QUARTERLY JOURNAL

30 JUNE 1982

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C O N T E N T S

- | | |
|--|----|
| 1. EDITORIAL | 63 |
| 2. MONKEYING WITH HISTORY
Mr. P.N. Oak | 64 |
| 3. QUESTION BOX | 66 |
| 4. HISTORY RESEARCH INSTITUTE KALYAN | 66 |
| 5. KALYAN AND THE INDUS CULTURE
Mr. Vivekanand Godbole | 67 |
| 6. DIEGO GARCIA AND INDIA
Mr. Mahadevan | 78 |
| 7. INFLUENCE OF SANSKRIT IN CAMBODIA
Dr. V.V. Bedekar | 83 |
| 8. CORRESPONDENCE | 85 |
| 9. MISCELLANEOUS | 85 |
| THE AMERICANS HAVE ROOTS OVER 9000
YEARS OLD IN ANCIENT INDIA | 90 |
| 10. NEWS IN BRIEF
Mr. M.Y. Gokhale | 92 |
| 11. GEETA IN CHINA | |

N-128, Greater Kailash,
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(India) 110 048.

'Shiv-Shakti'
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(Maharashtra State)

Dear Sir,

The Institute for Rewriting Indian History N-128, Greater Kailash-I, New Delhi-110 048 will complete 19 years in May 1983. For the past years, the Institute has been publishing an annual.

The Annual Number contains articles on present and past events concerning historical facts pertaining to India's history specifically and world's history at large. Also included in the publication are articles on research work of the eminent world renowned historian Dr. P.N. Oak who has proved to the hilt that the Taj Mahal existed centuries before Shahjahan.

The Annual Number is circulated to the Institute's life and ordinary members free of costs and complementary copies are sent on behalf of the Institute to all the leading Universities in India and abroad and also to various historians and researchers in similar field throughout the world. We appeal to all to help the cause of the Institute by inserting advertisements in this Annual. The advertisement rates are as under:

i) First page reverse	...	Rs. 1001
ii) Last page	...	Rs. 1001
iii) Last page inside	...	Rs. 501
iv) Full page	...	Rs. 301
v) Half page	...	Rs. 151

DONATIONS.

Contribution for Life membership is Rs. 300/-.
Contribution for Annual membership is Rs. 20/-.

OUR THANKS TO

This number could not have been completed without the help of following sympathisers.

1. All contributors to this number
2. Mr. S.G. Pendse and Mr. Gokhale of M/s. Cyclotype for typing
3. Mr. Mehendale & Mr. Vaidya for proof reading.
4. Mrs. Jayshri Arvind Khangate.
5. M/s. Ravik Art Printers
6. Jolly Offset for printing the cover page.

EDITORIAL

I am encouraged by the favourable reception to the 'ITIHAS-PATRIKA' by you all and thankful to all those who have showered me with the letters of appreciation and criticism. Criticism is the best way of appreciation and we welcome all such post-mortems so that every future issue of the 'ITIHAS-PATRIKA' will be more perfect and acceptable. We humbly request you not to stop only at the stage of criticism but contribute in the manner and style which you desire the articles to be.

How honest are we? If I want to answer this question honestly, my answer is 'no'. But then why are we not honest? Every philosophy, religion, cult and all people and scholars agree unanimously that we all should be honest. Unfortunately, in every walk of life, we are dishonest. There are no gradations of honest. There are no direct or indirect ways of exhibiting honesty. Honesty has to be complete and pure. But it is most rare and probably magnifying lenses of the highest power will fail to find it out. We call ourselves civilised and cultured people. If so, why there are so many wars, unequal distribution of wealth and widening gap between the developed and under developed countries, deterioration of morality, unrest, chaos and loss of peace in the so-called industrially and technologically developed countries. We boast of scientific achievements. Instead of becoming masters, we have become servants of machines and scientific developments. Science is applied less for the welfare of human beings. We have defined ourselves as rational animals. Are we really rational? We are independent for the last 35 years. The number of universities and the graduates have increased ten-fold during this period. We have problems of caste and religion, problems created by politicians and conflicts between the rural and urban populations. Probably, the list will never end. All these problems were existing at the time of Independence in 1947 and all of them are present now in their worst forms. Why so? Are our leaders, political parties, scholars are honest and rational? No! Certainly, they are not honest and rational.

We cannot afford any more deterioration in our national and moral values. We will have to be more honest in actual day to day life and more rational in the real sense. This change has to begin at the level of self, instead of expecting it from others. Let us restrict to the individual honesty and rationality. Automatically, it will be exhibited collectively. What is now required is not more philosophy but more philosophers who would set an inspiring examples to others in their views and ways of life. We cannot fight on all fronts. Indian history is distorted beyond the limits of imagination. The thread of dishonesty or convenient honesty has satiated the mouths of scholars, intelligentsia and the historians. The slightest attempt to correct our history or suggest any 'distortion' of history will be immediately attacked, ridiculed and will be labelled as fanatic. There is a tremendous curiosity and interest in the Indian History, Art, Religion and Philosophy in the Western scholars during the last 100 to 150 years. There is a dramatic change in the attitude of looking at the things which are Indian. India which was looked as a circus for the last few centuries is watched like a museum now. We will have to satisfy the thirst of these scholars and indologists by offering them unbiased, unfeared and honest past of ours. We will have to correct them if they interpret our history wrongly.

This issue includes an article of Mr. P.N. Oak which has raised many basic questions. Do scholars, historians and philosophers have got answers to these questions? Or, is the scholarly ignorance and silence all that they can offer to him as in the past? Mr. Godbole's article is an original research work done by him. We will give you more information about him and his institute in the next or forthcoming issues. There are various other articles of different kinds. In this issue, we are introducing a new column "Question Box" which has been suggested by Dr. P.P. Apte of Pune. We welcome all such suggestions. By no stretch of imagination, we feel that these efforts are complete and perfect. We are open to suggestions and criticisms.

On 26th June 1982, Thane Branch of Institute has organised a one day Seminar as its second quarterly programme of this year. The title of the Seminar is "Science and Technology in Hindu Tradition." Fourteen eminent Scholars are participating in this one day Seminar. Vol. 2, No. 2 of 'ITIHAS-PATRIKA' will be released on the same day.

Hope these efforts will help to bridge the gap between the Scholars and Sympathisers of History, Philosophy and Religion.

N-128 Greater Kailash,
New Delhi 110 048.

P.N. Oak

Monkeying with History

P.N. Oak

Eversince Darwin propounded the evolution theory, western scholars of every discipline have hopped on to it like a herd, committing themselves to that doctrine so firmly, blindly and irrevocably as to pernanently damage their rationality.

Theirs is such a complete sell out that it has become difficult to locate a scholar who can think of the creation of life in terms different from the Darwinian doctrine.

None pauses to consider that if at one time monekys evolved into human beings why is it that in our own time not a single monkey ever emerges as a human being from any forest around the world?

If monkeys are man's next of kin a la Darwin, how is it that they cannot clear primary or even kindergarten levels of education?

If monkeys evolved into humans, western genetic experts should have been able to produce a human being by injecting the semen of a human male into a she-monkey, or vice versa by injecting the semen of a male monkey into a woman. They would have to admit that this is not possible even when we concede to them 50% of the human element in the above example. If then even a 50:50 man-monkey combination cannot produce a human being how can a cent per cent monkey produce a cent per cent human being?

This question is vital to history, as to several other branches of knowledge, because history begins with the creation. Yet such monkeying with history is not confined to the beginning of life alone but runs all through history.

Take the case of the doctrine of the Aryan race. The assumption that there was an Aryan race has so firmly gripped the minds of Western scholars that it is difficult to find a scholar in any position of authority worth the name, who doesn't talk in terms of an Aryan race.

Despite the convolutions that western scholars run into in trying to fit ancient human skeletons and other fossil finds into their pet evolution theory they still remain firmly wedded and welded to the evolution theory.

One such attempt came to my notice when a friend in the U.S.A. sent to me along with his letter of May 2, 1982. the clipping of a news report from the Christian Science Monitor, headed "NEW FOSSIL MAY RESOLVE 'MISSING LINK'".

The writer, Robert C. Cowen, commenting on the recent discovery of an ape-like fossil from Pakistan recalled that "in the traditional view apes and human beings diverged 20 million years ago".

He then added that "on the path to humans, an ape-like ancestor named Ramapithecus existed from about 14 million years ago. This led to an upright walking creature, Australopithecus and eventually to humans. But there has always been a missing link between humans and Australopithacus. During the past two decades, however, increasingly precise studies of biological Molecules shatters the traditional view (and) suggests that Ramapithecus cannot be a direct human ancestor Many experts now consider Sivapithecus and Ramapithecus to be the same thing."

Readers may mark the fond, misplaced note of hope in the heading of theabove news item. It says "Fossil may resolve missing link". Then again in the news write up there is a confession that "there has always been a missing link between humans and Australopithecus".

Despite the hope expressed above there is bound to be a missing link between men and monkeys because there never has been any actual link. Darwin has been wrong in fancying such a link and others have blundered in putting implicit faith in his speculative doctrine. Man's brain and his physical dexterity are in a class apart from that of a monkey. Every species has been created independently of each other by nature (or divinity) directly and not one through the other. Naturally therefore the search for the so-called missing link can never end because there has been no link whatever. It is just like searching for the proverbial non-existent black cat in a dark room.

But this is not the only ballon which western scholars have floated. They have presumed that Aryans were a race. Yet they have never been able to prove the native place of the Aryans, their language, their script and a number of such details. Consequently even there the search for those fancied "missing links" continues eternally like the game of musical chairs. There again I would like to alert all scholars that Aryans have never been a race. Aryanism is a synonym of Vedic culture and not of any race. Anybody who strives to live according to Vedic tenets is an Arya. Anyone who scoffs at and violates Vedic tenets is a non-Arya.

Western scholars commit a similar error regarding the dating of the Vedas. In assuming that the Vedas were 'composed' around 1500 B.C. Western Scholars have been nose-led by Maxmueller. But here too all scholars feel compelled to admit that there is no proof whatsoever to assign the Vedas to any particular era, not to talk of 1500 B.C. when that is so they must ponder on the Vedic tradition which says that divinity bestowed the Vedas on humanity at the start of the creation as a body of fundamental knowledge concerning the functioning of this cosmos.

In the field of architecture too the western scholars such as Percy Brown, Fergusson and Bannister Tilteher have misled the world by propounding the fanciful doctrine of an Islamic architecture. That doctrine is based on the false assumption that Muslims raised a number of building from the Alhambra in Spain to the Taj Mahal in India. But that assumption itself is wrong. Muslims never built any massive, historic building of their own. All the historic buildings throughout the world credited to Islam as architectural wonders are other people's captured, pre-Islamic buildings; so much so that even Islam's so-called centremost shrines such as the Kaba in Mecca and the Dome on the Rock and Al Aqsa in Jerusalem are all captured property.

It may thus be seen how contemporary historical texts are blundersome books based, not on intrinsic evidence but on the fanciful assumptions and assertions of individuals like Darwin, Maxmueller, Freud, Karl Marx and Percy Brown who have been raised high on propaganda pedestal and whose oracular pronouncements have been assigned a demi-God status.

Anyway, I would now like to draw the attention of readers to another aspect of the Christian Science Monitor news item referred to above.

In that context let us first consider the European word Ape. There the last letters has the alphabetical pronunciation of "ee". Consequently the original pronunciation of the word "ape" ought to be "apee". Now let us recall that the Sanskrit equivalent for that is "Kapee". Is this not clear proof that the European word ape alias apee is the Sanskrit word Kapee deprived of its initial letter 'K'? This is one of the numerous indications to prove that in pre-Christian times Europeans too spoke Sanskrit and practised Vedic culture.

At this juncture some tend to wonder why then Sanskrit may not be deemed to be derived from European languages? The answer is very simple namely that Sanskrit is millions of years ancient while the antiquity of European languages does not extend beyond a few thousand years.

Another point to be noted in the Christian Science Monitor item is that it mentions classes of apes known as Ramapithecus and Sivapithecus and adds that both mean the same thing.

That terminology again points to Vedic culture as the primordial heritage of Europe because Rama and Siva are deities of the Vedic culture. Both are the same things because both represent divinity as a whole. Besides that, apes are actually associated with the story of Rama. Consequently, the classification of apes as Ramapithecus and Sivapithecus is obviously of pre-Christian origin and belongs to the time when Europeans practised Vedic culture.

Even that ending 'Cus' should be pronounced 'Sus' because the alphabetical pronounciation of 'C' is "See". In that case the original words would be Ramaphithesus and Sivapithesus, which mean "the Lord of the Shrine of Rama" and "The Lord of the Shrine of Shiva".

Thus it is not only the word ape but even the sub-classes of apes figuring the European socholastic discussions, which are pre-Christian concepts handed down from Vedic times. European scholars must, therefore, realise that all their traditions must be traced to Vedic origins. That terms "European Scholars" should be deemed to cover the whole of the present-day scholastic world, because the contemporary, universal, educational system is fashioned and dominated by Western Scholars.

QUESTION BOX

Q. No.1.

Mr. George O. Poiner Jr., College of Agricultural Sciences, Agricultural Experimental Station, Division of Entomology and Parasitology, University of California in his letter to Mr. P.N. Oak has raised the following query, My other interest includes the uses of resin and other tree saps in the lives of Indian People through history. Can you suggest some references for me in this area?"

Q. No.2.

Mr. S.B. Velankar. Bombay.
Who spoke Paniniya Sanskrit? When ? Where ?

Q. No. 3.

Dr. S.V. Sohoni. I.C.S. (Retd) Pune.
Was screw existing in ancient India or is there any reference in ancient Indian literature ?

HISTORY RESEARCH INSTITUTE KALYAN

It gives us great pleasure to introduce to our members and to all the readers interested in historical research, the "History Research Institute of Kalyan." The Institute was founded by the learned president Vivekanand Godbole and his colleagues Mr. M.S. Tumkar Mrs. Leela V. Dhawale, T.R. Danekas, Gopinath Ghumare and others, most of whom are his old students; from different professions. The Institute started functioning on Varshapratipada of 1967, and has continued working for the last 15 years.

The Institute first published its renowned book of history named as "Subhe Kalyan" written by Mr. Vivekanand Godbole, in 1974. The book was highly appreciated by the Scholars of History. It published its second book of religious and historical importance of the very ancient and famous trading port of India "The Nirmal-Suparak" of the Western Coast of Maharashtra. This also was appreciated by the Scholars and the common people alike. Dr. Mirashi the famous scholar of history of Nagapur expressed that the two books were the first and unique books of history of the ancient ports of India, at the hands of Mr. Vivekanand Godbole. The history of "Shri Sthanak", alia history of Thana is practically completed by Mr. Vivekanand Godbole, and, receiving final touches which would be ready for the press very soon.

The Institute has taken great pains to explore the antiquities of Kalyan as old as Mohenjodaro and has collected a number of objects of archeological interest of a very back date of 3000 B.C. The objects throw light on the prevedic history of Kalyan and Mr. Vivekanand Godbole attempts to establish that "there existed in Kalyan a very old, pre-Vedic ancient urban culture as old as Mohenjodaro, Lothal and Harappa". He has published news reports of his field work from time to time in leading Marathi dailies like Maharashtra Times, Lokasatta and Sakal. He is preparing a detailed report of his explorations, with pictographs, maps, plans sites etc. and would be published soon. A short paper about the recent research is published in this issue of ours.

KALYAN AND THE INDUS CULTURE

An Archaeological And Historical Survey of The Prehistoric Antiquity of Kalyan Explored By The Writer In His Expedition On Behalf Of The Historical Research Institute Kalyan. - Vivekanand G. Godbole.

India is known to be a Country of the oldest - Civilization and it was supposed to be originated from the Aryans who had settled in this Country, ca. 2000 B.C. But since excavations at Mohenjadaró (1922-27) in the Larkhana District of Sind and Harappa in Montgomery District of West Punjab, (now both in West Pakistan) Archeologists have been fascinated by the grandeur of the material remains of a highly developed urban culture and have been made to believe and accept that there had been in India an Older and highly developed civilization over 2000 years before the advent of the Vedic Aryans. Evidences thus unearthed, push back the - beginnings of civilizations in India for about 5000 B.C.

Further excavations during the last 50 years have extended the reach of this civilization covering a distance of 1800 Kms from East to West and 1100 Kms from North to - South. The Southern most point is Bhagatray in the Kim Estuary only 260 Kms North of Bombay.

The great archeologist Mr. S.R. Rao who excavated the Lothal civilization near Ahmedabad rightly described all the excavated settlements in the above parts, as the Indus Empire because of its homogeneity and Individuality, among the various political units with different geographical backgrounds.

The salient features of this vast empirical civilization can be summed up as follows:

(1) There is a remarkable uniformity in the form and contents of products as a result of standardization on the part of Harappans.

(2) They had a uniform system of administration, built towns and cities on identical grandiose plans, with neatly laid out streets and lanes, maintained a high standard of sanitation, used similar earthenware, produced same types of tools and weapons and organized trade on a uniform pattern. Even the sizes of houses and bricks, tools and ornaments were standardized.

(3) Second remarkable feature of the Indian civilization is its individuality which was zealously guarded against any serious inroads; by alien cultures. In spite of extensive trade contacts with Mesopotamians and Egyptians Harappans did not adopt the Western system of writing. The rectangular steatite seals and cubical-stone weights of the Indus People differed from the pictographic script and uniform writing. The political set up of the Indus and Sumerians cities differed widely. The effective enforcement of trade regulations and municipal by laws and the instance of - standardization, of goods throughout the vast territory presuppose the existence of a strong central authority capable of administering the various political units of the Indus Empire, without any internecine wars among the city - states.

Mr. Rao's exploration of Lothal is supposed to be the ending limit of this ancient Indus empire. But historical and literary resources have widely recorded a few very important trading ports like Shurparak and Kalyan. Evidence of wide trade through these two ports to the middle east have been in abundance.

In spite of these facts explorers and Historians of India have totally neglected these very rich and prime trading centres of the Western Coast of Maharashtra and none had ever dreamed that Kalyan would ever have had a highly developed civilization so old and alien as Mohenjadaró.

Fortunately, the writer's attention was drawn to this topic in the course of some digging, by the Kalyan Municipality at the foot of the Durgadi Foirt, for the construction of a stone compount wall. The debris contained a large amount of material of archaeological interest. The attention of Ex-Director General of the Archaeological Deptt. of the Government of India Mr. M.N. Despande and the present Director of Archaeology of the Govt. of Maharashtra, Mr. Arvind Jamkhedkar was drawn. They visited this area during their tour to the Lonad Caves of Taluka Bhiwandi. They spent some hours in this part and confirmed that it contained the antiquities of the Satawahan and the Buddhist period i.e. 600 B.C. to 200 A.D.

This confirmation gave us an impetus to base our theory that this area must have some very old trail of civilization as old as Mohenjádaro, and we can trace up the far-reaching early antiquities of this town.

We started our field work on the spot mentioned above and to our fortune and the fortune of India, our day to day visits and hours of observation of the different parts on the bank of the Kalyan Ulhas Creek gave us a great wealth of - material of archeological interest. A careful study of the - material imbibed in us that it uncovers a very old civilization as homogeneous, as Mohenjádaro Harappa and Lothal back dating the history of Kalyan to some 3000 years B.C. and also exposing one more phase of the Indus Empire lengthening its limits - further more 260 Kms down to the South upto Bombay Shurparak Kalyan.

List of objects found at Kalyan during our Investigations

I OBJECTS OF RELIGIOUS IMPORTANCE:

- (1) Lings made of Terra Cotta and Stone .3 in number
- (2) Images of Mother Goddesses made of Terra Cotta - 3 Nos.
- (3) Stone Image of a Crocodile.

II OBJECTS OF BUILDING MATERIALS:

- (1) Bricks fully baked in two sizes (i) 26"x16"x4" (ii) 14"x7.5"x3"
- (2) Baked channels for bath rooms and gutters.
- (3) Tiles fully baked with two holes.
- (4) Rim wells for soaking drained water, made of baked earthen rings.
- (5) Ground Plans with foundation of buildings and some walls.
- (6) Arch doors as wicket gates made of baked bricks.
- (7) Big Naval dock platforms of huge burnt bricks (26"x16"x4") on the bank of Ulhas River Creek, just near the weater.
- (8) Burnt Brick flooring of 14"x7.5"x3" size bricks for a room ad dining hall.

III house hold materials:

- (1) Baked earthen pottery of different sizes colour and shapes.
- (2) Flour grinding stones and charts.

IV TERRA COTTA IMAGES OF ANIMALS:

- (1) Roaring Lion (2) Bull (3) Creamcolour Horse Head for some board game.

V OBJECT OF COMMERCIAL INTEREST:

- (1) Goldsmith's gold Leaves & Flowers casting blocks made from Burnt Terra cotta
- (2) Goldsmiths gold bars casting blocks made of stone.
- (3) Small weights with some script marked of 1 gm on thickness made of terra cotta in 3 shapes - (i) Equilateral traingles (ii) Squares (3) Circle weight about 40 gms, 80 gms and ratio of 48:16:62.

VI SETTLEMENT SITES:

(1) Wadeghar (2) Adharwadi (3) Kalyan Durgadi Fort (4) City of Kalyan.

VII OTHER MATERIAL BELONGING TO A PERIOD BETWEEN 600 B.C. to 200 A.D.

- (1) Budha Idol of Varadamurti Chakrapani made of Stone
- (2) Only hair style-part of Awalokiteshwar
- (3) Lower half part of Mahishasurmardini made of stone.

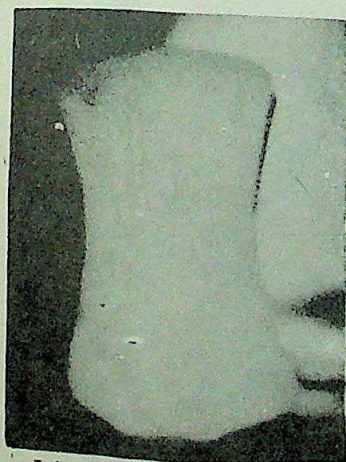
This above list of material found by the writer is sufficient enough to throw a dazzling search light on the very old culture of Kalyan and a careful and comparative study of these objects would enable us to determine the date of this very ancient culture.

Our keen study of this material and its comparison with the materials found at Mohenjodaro Harappa and Lothal has made us to believe & Hypothesise at the outset that "There existed in Kalyan a very advanced urban Culture as old and homogeneous as Mohenjodaro, Harappa and Lothal and it was the Southern Most part of the Indus Empire which dates back the history of Kalyan civilization to 3200 B.C."

A short and Comparative description of those material found is given below which would convince the learned scholars of History about our claim in the hypothesis quoted above and would unveil the fan of fantasy into a firm fact.

OBJECT OF RELIGIOUS BELIEF.

Lings: 3 curious objects measuring about 12 cms long and with diameter of same ratios. They are made of burnt terracotta with a pinkish tint. One is only half broken piece lengthwise. This half piece is made of cream colour soft soil. These do not resemble the exact shape of the human penis. But the same type and size of objects found at the Indus civilization sites like Mohenjodaro Harappa are identified as the object of phallic worship in those times. The objects found seem to have broken at the bottom suggesting to have pedestal to keep them erect. The fourth object of this type is exactly like the human penis with a nut type conical shape at the top and is made of stone. It is well dressed and glazed. Such type of objects exactly like human penis and made of stone are also found in the three famous Indus empire excavations. No comment is needed as this phallic worship still continues in modern times in little - modified form and named as God Shiv."



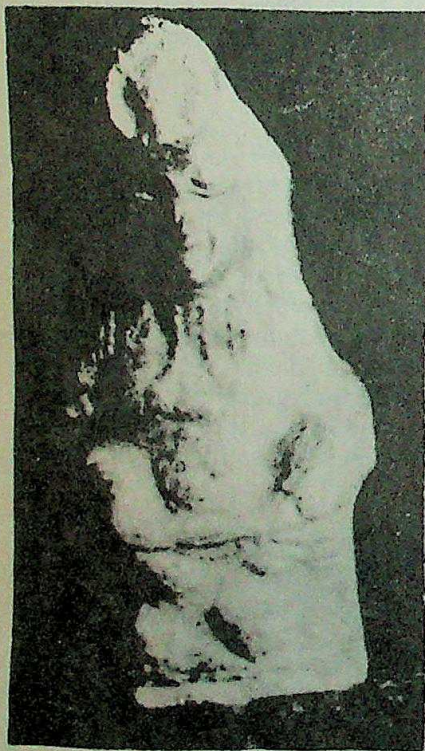
Ling
Made of Terracotta



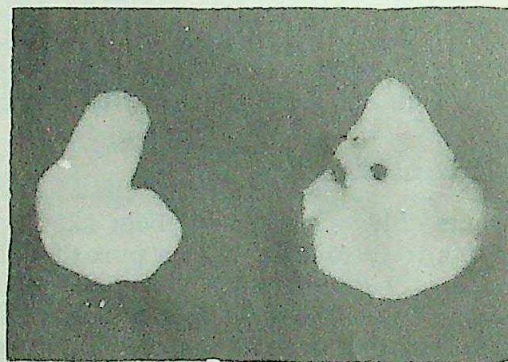
Ling
Stone image

2. The Mothe Goddesses: (1) A female terracotta figurine with some abbreviated sari type ware by girdle round the loins. The figure is in a seated position with cross legs and her hands hold the piece of sari as if to accept some religious gift. The image is moulded in terracotta and well baked into some rosy colour. The figurine wears a number of gold and jewellery ornaments nearly covering her open breasts. The large stomach is suggestive of pregnancy. There are also ear - ornaments like hanging zumka. On the head she wears a fan type ornament. Her hair are well dressed. The nose is very straight and sharp and the eyes beautifully carved giving a mild and loving appearance to the face. The down cast look suggests the modesty and the heavyness of a pregnant woman. The image is hollow with a hole through the head to the bottom and another hole all through the shoulders from left to right. The purpose appears to be for use as a Talisman for fertility or safe delivery and protection of the child; or to hang the image on wall for worship. It appears surely a religious object of the times of Mohenjodaro and Harappan culture. Such pregnant women figurines were found during the excavations at Chanhudaro Mohenjodaro and Harappa. Our figurine is far better and beautiful than those of Mohenjodaro and Harappa.

The figurine provides the investigator with more definite information on the subject matter of deities.



The Mother Goddess
Terra cotta image



Mother Goddesses



The Crocodile
image of stone

First of all it represents the Great Mother Goddess which was so widely worshiped in the Middle East in ancient times. The cult of the mother goddess is almost universal, among the lower class of people of modern India also. The poorer and more illiterate people probably found a deity like the mother goddess easier to understand and worship than any other. In India today, she is regarded as the guardian of the house and village, presides over child birth and takes a more human interest in their needs. Hence, the mother goddess is closer to her worshippers than any of the recognised Hindu Gods.

(2) Another woman figurine in a bust form and made of cream colour terracotta is found by us. The face is not so artistically made but the hairstyle on the back clearly exposes the figurine to be a - woman and helps to understand the front part. The woman appears to hold child on her left hip and support it with the right hand - crossing below the breast. It is certainly a woman figure with a child. The figure represents the mother goddess of the old times and Shitala Devi appears to be her modern form. Image is about 8 cms long and broad.

(3) Third Image of a woman resting her head on her left elbow and stretching her body with her right hand resting on her right hip. The breasts the hip and the face clearly suggest her an image of woman. The figure is carved on a ($\frac{1}{4}$) quadrant of a circular plate suggesting that it was a semi circular dial whose remaining $\frac{3}{4}$ quadrant is broken. In the angle of the elbow of the hand on the hip there is a small hole to suggest that the plate was for hanging purpose on the wall or as a Talisman in the neck. This is another form of the mother goddess. The image is made of baked terracotta on a plate with thickness of 8 mms.

(4) Crocodile mage : This image of the crocodile is carved on a stone plate of 3" thick. The length is about 3' and breadth about 2'. It is an image revered as water goddess by the seafaring people of the ancient times. The Mohenjodaro and Harappan people worshipped it as a river goddess and some images of this type were found in the excavations of Mohenjodaro and Harappa.

(5) A bull image of cream colour terra cotta- The image is 10 cms long and 6 cms in height. Such a figure has been found in the Lothal excavations. The image is unearthed at a depth of about 10' in the IVth strata of the earth below sea level. The size, features, manufacturing technique, the special earth and the Stratal depth clearly matches with the image of the bull excavated at Lothal and hence this bull image of Kalyan dates back to 2300 B.C. It has widely been accepted that there was animal worship in the pre-historic civilizations of Mohenjodaro Harrappa and Lothal.

Great excavator Mr. Earnest Macay is of Opinion that clay models of oxen were used as votive offerings, perhaps to promote increase or to restore a sick animal to - health, a practice still quite common in poor classes of India.

"The features of modern Indian cults are derived from primitive sources, and perhaps they date back the period even far prior to that in which the people of the Indus Empire built their great brick cities" - E Macay.

The version of the great excavator and archeologist holds true when we find that worship of the mother goddess still exists in the same old form as a goddess of fertility protection and production; This is also true of the tree worship. Animal worships has existed in India so long that its origin is untraceable. It has remained in the form of cow bull worship. The horned deity of the Indus empire or hero worship still exists in our religious functions in the form of 'Bashing' a crown at the marriage or in brahmins in the form of 'Pagadi' which has a horn like shape at the top. These things surely appear to be modified forms of the horned deity of the Mohenjodaro Harrappa cultures. This horn deity or the man bull also occurs in the sumerian mythology, probably because the civilizations may have derived these cults from some parental source.

OBJECTS OF BUILDING MATERIALS

Bricks : Two Sizes - (1) Very big measuring about 26" long 16" broad and 4" thick. The bricks are burnt red with a 3" broad belt lengthwise in the middle. These bricks are 17.5 times bigger than the present kiln bricks. The crushing tonnage of these bricks has proved its tenacity and strength as they have still existed so strong - enough to suffer all natural calamities and destructive human - activity of about 5000 years. Such large well burnt bricks are found only in Mohenjadaró-culture and no where else in India.

The Bricks that we have collected are from a very big platform - very near the bank of the Ulhas creek. The Platform was about 20' above sea level. In length it was about 600 feet. At present only some part of about 10' - 20' has remained like a mound. The rest is totally destroyed for reasons unlimited. The big bricks are generally used for such big public structures like docks where the ships can come near and the goods can be cleared or boarded. Such a dock was also found at Lothal.

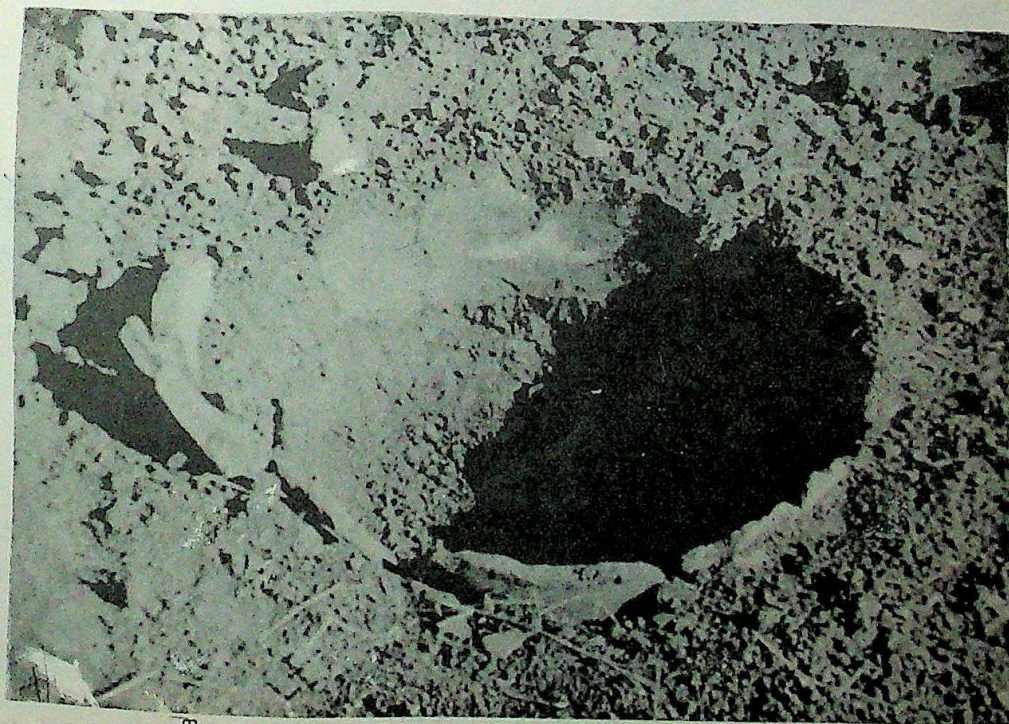
There are still two sites at Wadeghar, Adhatwadi corner where some constructions of so large bricks existed and lie buried under the small mounds. These bricks suggest the existence of some temple or some grain storage or a citadel of the Chief of the State. The writer has visited these sites and the existence of such big brick construction forms.

The small bricks : Size 14" x 7.5" x 3". These smaller bricks are also 3.2 times bigger than the present patent bricks. These bricks were commonly used for housing purposes. The material used for building was mud mortar with some queer slightly sticky adhesive substance. The writer has found out 4 places where the old wall constructions still stand. The bricks used are the same. They are fully baked with such an accurate temperature to make them red and strong. These peculiar type and shape of bricks is the gift of the Indus Empire. The walls described above still - stand correct, facing natural and human destructive activities for about 5000 years. Some of such bricks seemed to have been used for flooring the dining hall or kitchen and bath rooms. The writer was fortunate enough to procure one piece of a bath room or gutter channel made of baked terra cotta. Tiles for roofing the houses were also found. The tile measured about 8" long and some six inches broad. It has two holes on one side to fasten them to the roof brackets. The shape of the tile resembles to our modern Mangalore tiles with through lines of channels length wise for the water to rush down. The modern Mangalore tile appears to be a modified pattern of these old patterns. The tiles are also well tempered red.

Rim Well - This is found in the vicinity of the Kalyan Durgadi Fort in the open courtyard where a number of other materials like lings, a lion, goldsmith casting blocks were found. Rim well is a reservoir or a tank well made of well burnt terra cotta rings - about 3 feet in diameter - one foot in height and 3 inches thick. Such rims are fitted one over the other in a deep hollow in the earth and joined by some adhesive plaster of mud mortar. This well is used to collect and destroy drained water. Modern aqua-previ tank drainage system is a modified form of this based on the same theory. In the rim well the watery substance is absorbed in the earth and evaporated while the solid substance - remains a best manure. The rim wells are a solid proof of the advancement of the old civilization and their sanitation. Such rim wells are found in Mohenjadaró, Harrappa Empire and the method continues for a longer period. One such well was recently uncovered in Ayodhya (U.P) and the archeologists had decided its dating between - 800 B.C. to 1500 B.C. The rim well found at Kalyan is near the other materials described above which are of Mohenjadaró culture. Hence, the dating of this well can be anticipated to be the same i.e. about 3000 B.C.



Bricks large and small
Size: 14"x7.5"-3"
Large 26"x16"x4"

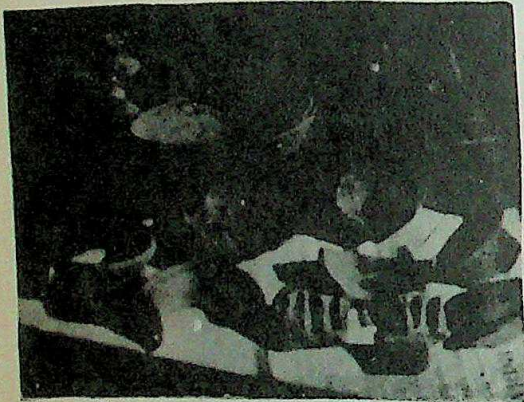


Terra cotta Rimwell Drainage system 3000 BC

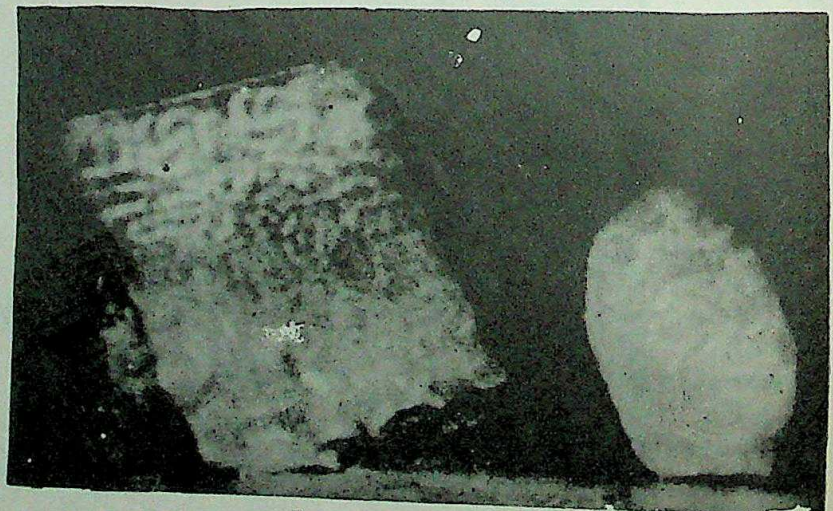
Terra cotta Images (Toys) : Two images of baked terra cotta are found in the court yard of the Durgadi Fort (1) A roaring lion. This image is little rosy in colour and about 6 cms tall and of the same length. The lion has lifted his neck and opened his jaw and roar. The mane to the face and other things are well depicted in proportion. It is good piece of art of the times of Mahenjodaro.

(2) Horse Head - This piece is of cream colour Such a figure was found in Mohenjodaro excavations. It appears to be an object of a some board game as described by Marshall.

House hold Materials and Pottery: Plain and undecorated pottery is common in Kalyan culture like Mohenjodaro. It is difficult to collect pottery of so long a heritage in-tact. A great wealth of pottery pieces are found in some sites of Kalyan. A careful observation of some pieces and shards tell us that the material used for the pottery varies in some respects of the mixtures of different soils. The ordinary utensils are made of soft black clay from the river. But good looking red vessels contain cream colour terra cotta. Other stronger vessels are made of clay mixed with quartz powder. All the pottery is covered with a pinkish slip and some times red slip. A Chocolate colour slip was occasionally employed. One peculiar thing about the pottery is that their bottoms are very narrow, bases very small and ring typed. All the pottery shapes are varied and the technique very advanced leaving nothing primitive.



Pottery and surds
of baked terra cotta



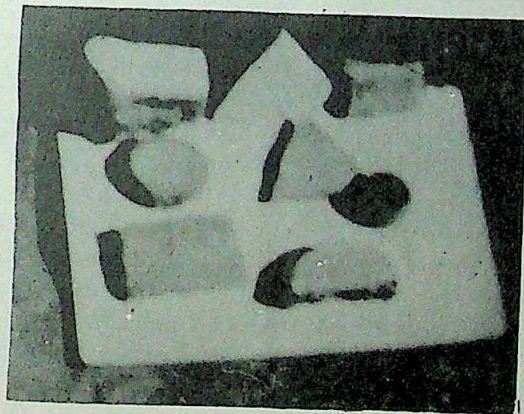
Saddle querns with Swastik
design ornamented

Saddle Querns and Quarry Stones. : A number of Saddle querns and curry stones have been found by the writer in the court yards of Kalyan Wadeghar area. They are made of different kinds of stones or of charts. Their sizes generally vary from 12" x 8" to 10" x 8" with a little narrow shape in the middle. The saddle querns were used for grinding grains. The writer has found a variety of such saddle querns, some of them have some design of leaves, Swastik and some animal figure carved at the end i.e. the front. Swastik Ornamentation represents either the sun god or some religious belief. The grinding roller piece is fully cylindrical and in full breadth of the quern. The writer has found two pieces of the grinding wheels both top pieces. One has cross holes to insert some woods across to grind. The other is a simple grinding top wheel but there are snakes carved on both the sides of the mouth.

A wheel of the first type of cross holes at the mouth was found in Lothal.

V OBJECTS OF COMMERCIAL INTEREST:

(i) Goldsmiths casting blocks of terra cotta were found at Kalyan Durgadi Fort area. One had a design of flowers and other had a design of some small leaves. The blocks are fully burnt earth and this method of casting gold leaves and flowers still existed in the rural area, till recently. (ii) Two female cores of stone are found for casting gold bars. (iii) Weights and measures of three sizes made of terracotta or roughly cut of some plane shard (1) Equilateral triangle shape (2) Square shape (3) Round shape They measured according to current weight 40 gms, 80 gms 160 gms (4) One piece of rectangular stone cut out: weighing about 80 Grams. Most of these have some writing on it, in the unknown script. Such weights and measures were also found in Mohenjadaro and Harappa Civilization.



Gold-smiths leaves design
Casting block of baked
terracotta and weights
and measures of Terracotta

VI. SETTLEMENT SITES: (1) Near the new Hindu cremation yard, there are two mounds (i) One just behind the Govt. Godown, there is a mound of about 10 feet high. On one side, there still exist the remains of an ancient wall of the bricks used for house hold purposes. It is now in tattered condition and God alone knows how long would it hold on against nature and mostly against Indian human activity. The mound is used at present as an open latrine by the nearby residents; But on keen observation of the place the writer found steps of those very large bricks described above. It is suggestive of a very big site of some far ancient important administrative place or a citadel or granary like Mohenjadaro. (2) Second Mound of the same height is just 30 feet away from this at the corner of Wadghai and Adharwadi.

roads. On the mound stands a Silk Mill. So many well dressed stones of foundations are scattered outside. The mill built a compound wall and for this they had dug about 15 feet with a breadth of 5 feet. The writer had a chance to go by the way and have a look at the digging and to his surprise he found a well built wall of about 5 feet high and a length of about 40-50 feet at the bottom, the bricks used were of the big size of the Mohenjadaró pattern. The mound held buried a big grand construction of very old times as Mohenjadaró.

(3) In Wadeghar Village there are some open plots which have foundation plans, some parts of walls, huge heaps of pottery shards etc. These plots are behind the Municipal School and upto the newly built Central Jail. All plots seem to be destroyed by hunters of earth and hidden treasure.

(4) Fourth plot stands just behind the dock described previously near the Ulhas Creek. The Plot is built on a mound about 10 feet high and the plot is sheltered on the creek side by a stone built foundation, 7 feet high, with a length of 40-50 feet. This plot is of 'L' type having traces of old constructions on both the sides. The corner room on the creek side holds some under ground construction and has retained walls two adjacent sides. In one corner the writer found a wicket gate with an arch construction built of bricks.

(5) Another arch brick construction still remains on a foundation very near to the waters.

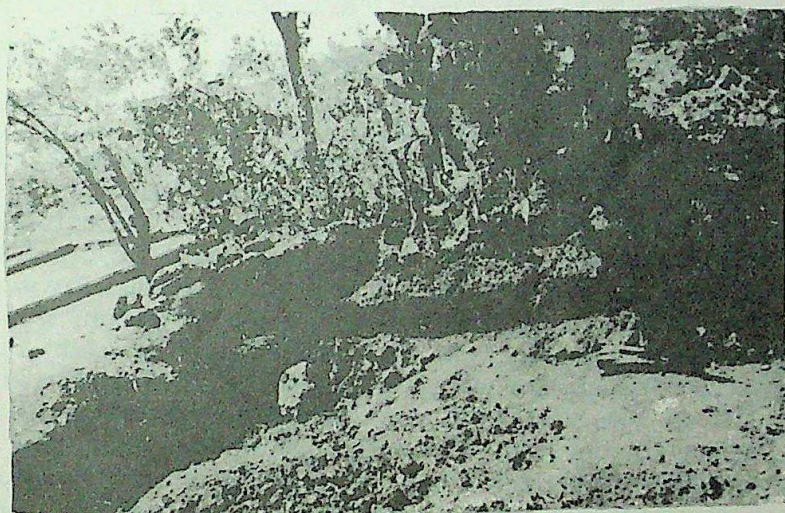
VII Other material belonging to a later period i.e. between 500 B.C. and 200 A.D. are out of question for the present issue of the ancient times. This is short account of the important objects explored by the writer in Kalyan area and the objects are self illuminative to determine the date of their civilization and it is none other than 3200 B.C. These objects, though very few, strongly crystallize the hypothesis into a fact. From these self evident facts we can conclude that (1) During 3200 B.C. the city port of Kalyan was a thriving commercial centre. it was a beautiful harbour and had trade connections to the important cities like Mohenjadaró Harrappa Lothal of the Indus Empire; Mostly by sea route. It had also maritime commercial connection with the middle east i.e. countries of Sumer, Babylon, Egypt and Iran. This statement has a direct proof as follows. The cities of Suripale (Surpatak) Nargol Umbargaon are mentioned and recorded in inscriptions of the Satavahan period. Surparak is mentioned in Mahabharat. The name of Surparak is mentioned in the Buddhist records as Suripakka. It is wonderful to note that these names are the names of cities in Babylon Sumerian States. One tablet has strictly mentioned that Surrippaka in the city of Gods. Names of Gods like Ninip, Nargol, Bel are given to ships. The mother goddess gives this account to the great God that Ubartatn's son, a surpakite built a ship for Gods. Shames made a tempest and the destroyer Nalgol was over turned. Ninip Saru and Nebo went ahead and reached the land. Gods landed and walked over to the heaven of Abu. The question is how the names Surrippaka Nargol, Umargarn came to the Western Coast ports: The riddle is as clear as day light. Those people who migrate from their own lands and settle in some far off countries, name the same old names to the new places where they settle. This explains the trade connections and migrations of the people of Summer, Babilon and Igypt with the Surparak and Kalyan. The Assirian tablets have been dated scientifically by the archaeologist of the world; to about 3000 B.C. The establishment of the date of Surrippaka is the establishment of the date of Kalyan. Both are joined by the Ulhas creek and hence they can be treated as the two gates of one and the same post, Sharparak being the sea gate and Kalyan being the land gate. Thus Surparaka and Kalyan must enjoy the same heritage and this I have attempted to establish with the little things and scanty knowledge at my disposal.

We know that a large scale excavation of the site quoted in this paper will determine and open a new phase of ancient prevedic history of Kalyan. This is beyond our limits as explorers and is the job of the Archaeological Dept. of India or any recognised licensed and certified research institute financed by Govt. at the hands of renowned, zealous, active, and unbiased band of archaeologists with hearty interest in the very ancient history of Kalyan proper and India as a whole.

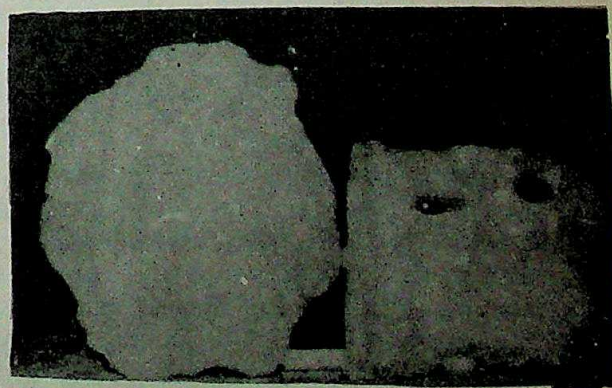
This short paper does not have enough space to describe the detail all the history and importance of the material of archoealugical interest, to support the literary evidence, to advocate our logical arguments, and to exhibit pictographic and architectural drawings. Our research has not yet ended and will still continue as time, money, health and energy permits. We are also fully aware of our shortcomings in comparison to the Herculean task undertaken. Inspite of this, we assure to publish a very detailed report of the work done so far, with our conclusions supported by logical arguments, geographical back-ground, literary evidences in support of the suppositions and and description of our pre-Vedic Kalyan culture and the history of the times of the Indus Empire i.e. Mohenjodaro Harappa, Lothal of 3200 B.C.

We are sure that the report would surely prove our hypothesis that

"There existed in Kalyan a very advanced urban culture as old a Mohenjadaro having naval trade connections to Western countries like Middle East, Egypt Sumer, Babylon, and Iran and that Kalyan was the oldest golden gate way of India with a long trail of ancient history and civilization of more than five thousand years."



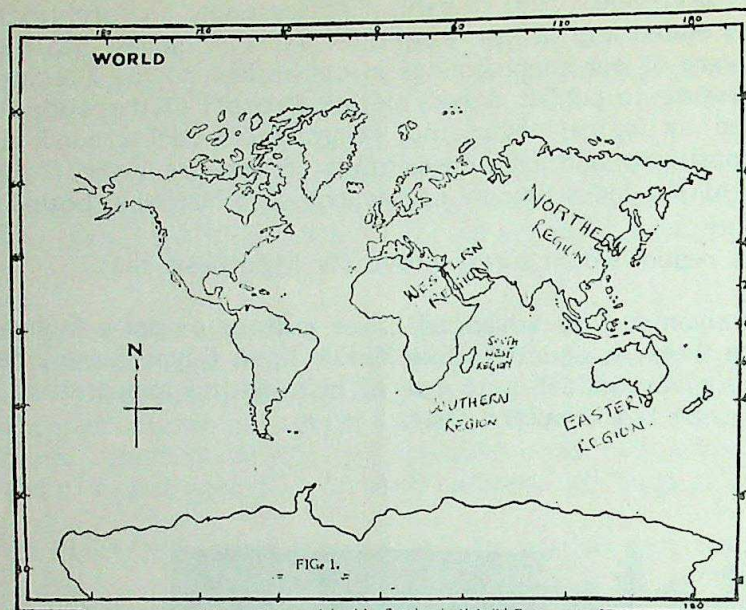
Settlement plot with foundation of a cell.



Tiles for flooring made of burnt Terracotta

DIEGO GARCIA AND INDIA

By Mahadevan.



As early as 1975 Mr. N. Mahalingam wrote in the Eastern Economist an article captioned "The need for an IOEC" in which he observed that the controversy over the establishment of a military base in Diego Garcia, by U.S.A. with a lease of the island by Britain to the former, has given rise to a serious discussion of what exactly should be the role of the littoral States in the Indian Ocean region so that they can develop the area as a zone of peace, free from the intervention and interference of the super-powers". These words hold good even to-day as the problem has now taken a more serious turn. Prime Minister Indira Gandhi is only too much aware of the implications of the problem. In fact in an interview, published in the "U.S. News and World Report" of February, 15, 1982, she observed shortly that the littoral States have clearly said that the Indian Ocean should be a zone of peace." These two statements clearly indicate that what Mrs. Indira Gandhi cited recently has been anticipated by Mr. N. Mahalingam at the problem and compel us to trace its historicity. The two questions are: 1) what is the crux of the problem. 2) What is the locus-standi of the India on it.

Diego Garcia, the 18 km coral atoll in the Chagos Archipelago, only 1920 km south of Kanyakumari, has been upgraded (with the connivance of the British Government) from its original status of a limited "Communication station", a "minium support site" for the U.S. fleet to a major offensive centre of U.S. military power in the Indian Ocean - a permanent multipurpose base that is supposed to permit the deployment of U.S. naval and air power to any quadrant of the Indian Ocean in short time. This is a major development since the Anglo-U.S. negotiation of 1962-66 and appears to affect all the territories of the countries which are in the zone.

The significance of Diego Garcia in international politics has been clearly brought out in a book captioned "The Indian Ocean in global politics" by Larry Bowman and Ian Clark. In the early days, the U.S. created the impression that she has no idea of any base whatsoever in the area. Around 1968, when the issue surfaced, in a big way, in the Union Parliament, Washington was maintaining that Diego Garcia was emphatically not a "base". However, the decision to upgrade Diego Garcia in military terms was taken immediately after the Bangladesh war in 1971 and it went along with a new "regionalised" strategy involving the Iranian, Turkish and Pakistani regions. The Nixon administration's decision had the effect of acceding to the most hawkish pentagon demands relating to the Indian Ocean atoll.

The communication facility began functioning in mid-1973 destined to become a major centre for carrying out reconnaissance flights, a central link in U.S. world - wide defence satellite Communication system which is a key link in the U.S. World-wide communication chain. At that time the proposal to upgrade Diego Garcia as a centre of militarisation, in the Indian Ocean, was strongly opposed in the U.S. Senate by Senators Edward Kennedy, John Culver, Mike Mansfield, Claiborne Pell and Stuart Symington. But with the advent of President Regan to power the situation and attitude of the U.S. Government has changed considerably. There is a little dissent in the U.S. Senate on the issue and Diego Garcia has become an accepted U.S. military base. Now the question is: What right has U.S. to have a base in the atoll? It is essentially an Indian Ocean area. We can establish that historically the island belonged to India and this takes us to our scriptures.

A research paper, published in the Journal of the Oriental Institute, Baroda, under the caption 'Hanuman's journey from Kishkindha to Lanka' and the 'Aryabhateeyam', published in the Kannada language by the Bangalore University, give sufficient proof to support the view that the present islands occupied by U.S. forces should belong to India historically.

VALMIKI RAMAYANA:

In the Valmiki Ramayana "Sugriva divides the entire world into four divisions; East, West, South and North and describes the boundaries of the South with Vindhya Mountains as the Starting point". When Hanuman and others began their search for Sita in the Vindhya range they were caught up in Swayamprabha cave and by the time they came out, a month had already elapsed. This was the time allotted by Sugriva to search for Sita. They were on the shore, near Narmada river, and they were contemplating to end their lives. At that time Sampati, brother of Jatayu, who was on the Vindhya mountain came to their rescue. After hearing all their difficulties, Sampati narrated his own story and told them that he could see Lanka, 400 Yojanas i.e. 1600 miles in a straight direction. This shows that the Lanka was to West of India, a part of Madagaskar. He asks them to go in the southernly direction and asks them to jump Mahendra parvatha.

In the same epic Sampati clearly uses the word "Sampurne" which means 400 & so Lanka is 400 Yojanas i.e. 1600 miles from Vindhya mountain and Narmada River in a straight Southernly direction whereas he uses the word only "Satayojana" from Mahendra mountain to Lanka i.e. about 400 miles. He tells them to hop about 100 Yojanas i.e. about 400 miles to Lanka. One must note here that Valmiki never makes mention of any southern State. This simply shows that Hanuman, after getting instructions from Sampati, went by the Seashore to Mahendra Parvata.

Again-the Valmiki Ramayana clearly establishes on astronomical grounds that Hanuman went to Vindhya mountains and from there, along the sea-shore to Mahendra Parvata and from there he flew to Lanka which was 400 miles away. He flew on Magha Purnima day and before entering Lanka he first alighted on Malaya Parvata near Lanka. The sage Valmiki who is himself a great astronomer explains that Lanka was situated on the equator.

The Oriental Institute gives the following evidence. The article published in the Oriental Institute Journal of September, 1981 gives slokas from Yuddha Khanda to support our view of the location of Lanka: "The puranas and the evidence of the Greek Geographers are unanimous in locating Abhiradesa. It has been located in the region comprising Sindh, South Western Rajasthan and Kachcha. Murukantara has been identified with the desert Thar-parkar.

Again, Yuddhakanda of Valmiki's Ramayana implies that "the portion of Ceylon, which got submerged in the sea, South of Marukantara". This is good for the people of Iskshvalia family for the people who live in the South Western region i.e. the Rakshasas, the deity of the South West Moola is attacked by Dhumketu which symbolizes their destruction".

There are shlokasin Kishkinda Kanda which suggest that "From Lanka, at 100 Yojanas, there is a mountainous place in the sea, called Pushpithaka giri".

"Aryabhateeyam" of Aryabhata a great astronomer of the ancient past, gives six passages indicating the position of Lanka.

- 1) When the sun rises in Lanka, it is midnight in Romaka.
- 2) The immovable stars rise directly from east to west in Lanka the place of equatorial region.
- 3) The Zodiac of stars moving directly westwards in Lanka.
- 4) In between the part of the earth covered by water and that covered by the land, at the quarter distance from either of the poles Lanka is situated. Ujjaini is situated at the quarter quarter distance from Lanka towards north.
- 5) The place where Rakshasas live, the place where the devatas live, the place Rohitab, the place avanti and the nearby place Kurukshetra are all on a standard meridian.
- 6) "Towards north of Lanka, at 1/15th of the equatorial distance (or circumference), Ujjaini is situated."

These six statements throw considerable light on the location of Lanka and her proximity to India.

Hanuman and others, after getting instructions from Sugriva, went to the Vindhya range. There, they met Sampati. Having lost the bearings to locate Lanka they request Sampathi to guide them to the place where Sita has been placed. Then Sampati says that Lanka, where Sita has been placed by Ravana, is 400 Yojanas from the place where they were i.e. from the sea-shore near Narmada river. If we drop a perpendicular from the present Vadodara (22° N 73° E) it cuts the equator at (0° N 73° E). Yet, another data is the mention of the star Abhijit (preset Vega). Sampati asks Hanuman and others to proceed towards Lanka in a direction away from the Star Abhijit. Abhijit was near the pole in those days. This is due to precision of equinoxes and the respective conical movement of poles. This incident happened earlier to Maagha Maasa as per the astronomical data in Ramayana i.e. in Pushya maasa and November month or to put it broadly in Dakshinayana (Southern progress of the Sun). In those days, it was possible to see Vega or Abhijit in the month of November, only from the Vindhya region. It was so because Abhijit at that time was at about 75° N 15° S from the North pole, which means in the nights of these months one has to go a few degrees North to see Abhijit clearly from Kishkinda or the present Karnataka State in India.

We can establish that Kishkindha was in Karnataka from the explanation given by Sugriva to Hanuman and others while allotting the places of search. Again, Rama's route from Ayodhya to Kishkindha can also be examined to find that Kishkindha formed part of the present Karnataka State. Furthermore,, a traditional check is visualized. In Karnataka in almost all the villages, we can find an Anjaneya (i.e. Hanuman) temple as the Grama Devata.

Map 1 shows the four board divisions of the earth as explained by Sugriva. It looks as though Ujjain was then considered as the centre to demarcate the four divisions in the four cardinal directions. As per the statement made by Lakshmana, on the way to Lanka, there seems to have been yet another division in the Southern region and that was the South Western region. He mentions this region, in particular, as the stronghold of the Rakshasas.

Map 2 visualises the six divisions of India. They are M - Murukaantaara (the desert of Rajasthan), VN = Vindhya Narmada range near the sea, K = Kishkindha, MP = Mahendra giri, L = Lanka and D = Diego Garcia. The approximate latitudes and longitudes are as follows:

(With respect to the present meridian of Greenwich)

M	: 27°N	72°E	
VN	: 22°N	73°N	
K	: 13°N	78°E	
MP	: 4°N	78°E	
L	: 0°	75°E	
D	: 6°S	72°E	
R	: 28°N	72°E	(ROHITAK OR ROHTHA)
U	: 23°N	75°E	(UJJAINI)

From the aforesaid, one had to proceed 15'N from the equator plus say another 8'to the second to view Abhijit clearly having risen. Which means that Lanka was about 23°5 from Vidhyas. If we take 1' as representing 70 miles, we get 23' x 70 = 1610 miles. Sampati says that Lanka is 400 Yojanas from his place. This clearly reveals that his instructions were meant for Hanuman and others who were from Kishkindha (the present Karnataka) in the local unit of distances. Even today, in Karnataka, there is a unit called Haradari (in Kannada), which is equal to about 4 miles in modern context). As per this if we take 1 Yojana = 4 miles, we get 400 x 4 = 1600 miles as the distance from Vindhya to Lanka. This agrees well with the habitual calculation. We shall now cross check this with the help of another indication. The Aryabhateeyam describes Lanka as situated on the equator i.e. 0° N/S and the standard meridian of Ujjaini as passing through Lanka. Ujjaini is at 23°N 75°E. The distance from Ujjaini to Lanka is 23 x 70 = 1610 miles. Ujjain, Avanti, Rohthak and Kurukshetra. From the above it can be inferred that Lanka was 23'S 0'E of Ujjaini i.e. 75°E of Greenwich.

The mention of the desert of Rajasthan further clarifies that, to the South of Rajasthan, was situated Lanka. If we take a perpendicular (not exactly) from Mahendra Parvata and extend it northwards, it cuts through the desert of Rajasthan. This region is referred to in Valmiki Ramayana as Marukaantaara. This was the place to which Rama aimed his guided missile as directed by the Samudra Raja.

It is said that from Mahendra Parvata, Lanka is 100 Yojanas (i.e. 400 miles) towards the South West. If we draw a line from the Mahendra Parvata (4°N 78°E) (which is not in existence now) towards the equator and towards the other point on the meridian of Ujjain and along the equator, we get the distance approximately as 400 miles. In those days, Ceylon was not an island but was connected by land to India as India extended upto Mahendra Parvata (4°N 78°E) which has since been submerged. This can be confirmed, if we read V.R., particularly, the explanation given by Sugriva and Sampati to reach Lanka. The maps help to visualise those details.

Similarly, the present Diego Garcia or the Pushpiraka-giri was well within the territory then of Lanka. We can say that Diego Garcia or Pushpiraka-giri constitutes the remains of Lanka after probably a major natural submergence which is geologically accepted. Diego Garcia, a part of Lanka, was captured by Rama with the Indian Army of Vanaras. Ever since it remained one with India and it should continue to be the territory of India. I wish that Government of India takes the necessary steps to assert her right to Diego Garcia which is Indian territory historically. It is further stated in the Valmiki Ramayana that Pushpiraka was at 100 Yojanas (i.e. 400 miles) from Lanka in the sea towards South West. This can be verified in the map. I wish its age-old name PUSHPIRAKA GIRI is restored.

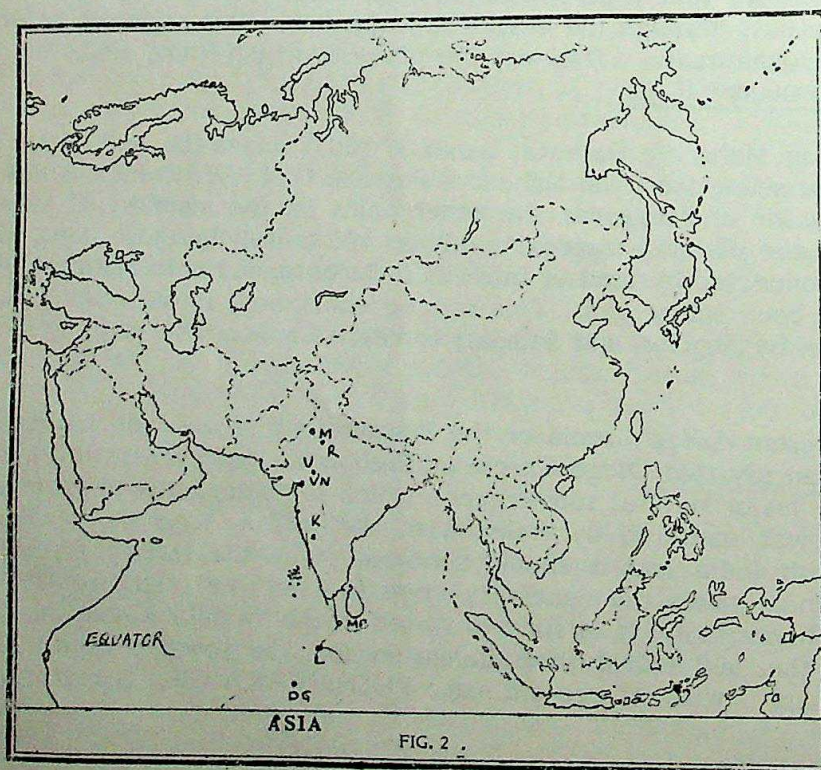
It is said in *Aryabhateeyam* that when the Sun rises in Lanka, it is midnight in Romaka (i.e. Rome). As per the position of Lanka deduced above, Rome is about 80°W of Lanka, which proves the statement in *Aryabhateeyam*; in turn it proves that the location of Lanka as outlined above is perfectly correct.

Further, Lakshmana says that the Moola Nakshatra of South West is attacked by Dhumaketu which is a bad omen for the people in the South West region where the Rakshasas live. This clearly shows that the area ruled by Ravana and Rakshasas was to the South West of Ayodhya. This statement of Lakshmana checks and compares well with the position of Lanka as deduced above.

These arguments support the contention that Diego Garcia belongs to India and that the location of Lanka in relation to the meridian of Greenwich is "0°N-S, 75°E". Finally, the original name of Diego Garcia should be restored as Pushpiraka-giri to maintain its proper historical rights. So far, for history and astronomy.

CONCLUSION:

On the economic side the littoral States of the Indian Ocean area have to unite and come together to establish an Indian Ocean Economic Community for purposes of settling their Economic matters. The IOEC can also serve as a sort of a confederation which will protect the Indian Ocean Area from the political rivalries of the Western nations and the U.S.S.R. As Mr. Mahalingam rightly pointed out in his article "the formation of an effective economic community which has gratifying complementary features, somewhat on the lines of the EEC without its military implications can lead to the upliftment of an area which accounts for a population of over 900 million. It is the responsibility of the leaders of the major powers of the Indian Ocean region to initiate necessary policies and procedures which will be helpful in the achievement of eminently desirable and vital objectives.



The location of different places in Valmiki Ramayana and Aryabhateeyam.

INFLUENCE OF SANSKRIT

IN

CUMBODIA

Dr. V.V. Bedekar

South East Asia bears a deep rooted influence of Indian Philosophy, culture and religion. Indian religions with its various sects and subjects flourished in South East Asia. The term South East Asia was coined during the last world war. South East Asian countries have a glorious past and relics of their glorious past can yet be seen in their culture, art, religion and in their ancient cities. Countries included in this area are Burma, Thiland (Siam), Malaya-Peninsula, Cumbodia (now Khmer Republic), Laos, Vietnam and the islands Java Sumatra, Madura, Bali, Bornio etc. Various inscriptions and art-objects discovered in these countries throw considerable light on the different aspects of this Indian influence. Unfortunately these inscriptions have not been studied from religions point of view but are chiefly utilised as a source of a political history. With sound knowledge of Sanskrit and on through scrutiny of these inscriptions one reveals that they are principally religious in character and their chief object is to discribe some religions foundations. Indian influence over these countries is so extensive that this part of Asia is called as Indian Asia by many Scholars. Here it will be worthwhile noting Professor A.L. Basham's comments: "I recognise the Force of national feeling and I do not wish to give offence to citizens of other countries of south Asia, but here inevitably 'India' must be understood at times in its broadest historical sence". It is not possible in this article to deal with each and every Facet of Indian influence in length and thus with this short introduction I will restrict myself to the influence of Sanskrit language on the Khmer language of Cumbodia.

Sanskrit is the origin of almost all Indian languages but it will surprise man to learn that Khmer language of Cumbodia also owes its origin to Sanskrit only. Analatical study of Cumbodian Sanskrit help us, though indirectly, in the study of evolution of Cumbodian language. Cumodia borrowed Sanskrit, Prakrit and Pali from India but the Sanskrit was given the highest position. Brahmi and Pallava script of South India are seen very comonly in the inscriptions of Cumbodia. Old Khmer language is so rich in Sanskrit that Aymonier feels that an entire dictionary can be made out of the words of Sanskrit origin which are in current use in Cumbodian language. Georg Coedes gives us transformation of some Indian words such as 'Phdei' from Pati (husband), 'Phadh' from Pada' (Abode), 'Khsat' from Kshatriya etc. Following principle is usually seen in the transformation of the words:

<u>SANSKRIT</u>		<u>KHMER</u>	<u>SANSKRIT</u>		<u>KHMER</u>
Ta	...	d	S and S	...	S
da	...	t	ba	...	pa
v	...	p	Ga	...	K
J	...	S	Pa	...	ba

Examples:

<u>SANSKRIT</u>		<u>KHMER</u>	<u>SANSKRIT</u>		<u>KHMER</u>
Vak	...	Veaca or Peak	Vimana	...	Phimean
Sasana	...	Sasna	SVarga	...	Shorkea or Shor

There is a tendancy to be brief and monosyllabic in Khmer language:

Linga	...	Lint	Visa	...	Pis
Has ta	...	Hat	(Poison)		
Pati	...	Pto	Garuda	...	Krut

1. Names of persons and divinities :

- A) Shivloka
B) Indraloka
C) Vishnuloka

- D) Nirvsnpada
E) Vibalanetra

The peculiarity of old Khmer language is that it is monosyllabic and bisyllables. Words having 3 syllables are very rare and most probably are of Foreign origin. Khmer alphabets have profound South Indian influence. Khmer language admits only the morphology of laxicon (sabda in Sanskrit). Morphemes (Pada in Sanskrit) do not exist in Khmer. Morphology is not used for the construction of Sentence but is used for the formation of words. In the Khmer language there is neither number nor gender. Verb also is like other words like a sentence. Verbal tenses are unknown. Verbal aspects are indicated by Oxillary morphemes. Sanskrit loan-words in old Khmer can be divided into following categories:

A) Kulpati	---	Chief of Temple
B) Devaparichara	---	Servant of God
C) Gundoshdarshi	---	Inspectors of merits and defects
D) Karyadhipati	---	Superintendent over administrative activities.
F) Ghampala	---	Guardian of Village

3. Abstracts terms

A) Sakha	---	a derivative of sakha meaning origin, provenance used in connection with slaves
B) Nivedana	---	to address
C) Paripalana	---	to keep
D) Santana	---	progency
E) Prasada	---	gift due to royal generosity

4. Terms relating to calender and number

A) Pratisamvatasara	Every year	D) Sata	for hundred
B) Vuddhavera	Instead of Buddhavera	E) Pramvai	six
C) Sankranta	new year		

5. Geographical names

A) Pura	Shivapura, Sarvapura Ugrapura
B) Alaya	Hariharalaya, Mahesh-

Among the important philosophical and literary work referred in Cumbodian Inscriptions are Panini's Astadhyayi, Manusmruti, Patanjali's Mahabhashya, Vatsayana's Kamsutra, Sruti, Jataka, Ramayana, Mahabharata etc. Use of almost all Sanskrit meters in the inscriptions tends to show that the authors and composers of this epigraphic texts had thorough knowledge of the rules of Sanskrit poetics. Sanskrit was considered to be a sacred language, was used for writing genealogies, Panegurics of Founders of monuments and donors while old Khmer and Cumbodian were used for details which followed. Sanskrit in Cumbodia maintained an intimate and close relation with contemporary Sanskrit literature in India. Panini's rules were thoroughly observed by the composers of Verses.

The nobles, kings and priests of Cumbodia had Sanskrit names. Pandits of the royal court of Cumbodia wrote inscriptions in elegant Sanskrit. Sanskrit Grammar, Dharmashastras, six Systems of Philosophy all was deeply discussed and studied in ancient cumbodia.

The vedas were carefully studied. Kings in Cumbodia wore Dhoti, Mukuta and Indian Style ornaments and even the system of devdasees was existing.

Sanskrit language is almost extinct in modern Cumbodia. It has also reached the same status in India also. But if we understand that Sanskrit holds the key to understand the civilizations in many other countries we will have to encourage the study of Sanskrit and stop it from vanishing

CORRESPONDENCE

The port-folio of correspondence of Thane Branch is continuously increasing and is always a source of encouragement to us. Our Branch has received letters practically from all the quarters of the country and abroad regarding ITIHAS PATRIKA, Vol.II, No.1. Letters include both appreciation and criticism. Though it is not possible to print every letter and answer every query, some important letters and questions will be discussed in this column.

OUTWARD

- : 1) Mr. P.N. Oak, Delhi.
- 2) Dr. L.Krishna, IJARO,
OGun STATE, NIGERIA.
- 3) Mr.Rama Rao, Indian Institute
of History of Medicines, Hyderabad.
- 4) Dr. P.P. Apte, Decan College,
Pune.
- 5) Dr. S.J. Naglothemath, Head of the
Deptt. of Pathology,
J.N. Medical College, Belgaum.
- 6) Editor, 'Glory of India', Delhi.
- 7) Mr. P.A. Kundnani, Dr. Vartak, Wrangler
Chandratreya, Mr. Sohoni, Dr. Patil, etc.

INWARD

- : 1) Prof. D.D. Misra,
Deptt. of Chemical Engg.,
I.I.T., Kharagpur. He writes.... "I wish your

Quarterly every success and pray to the Almighty God that he should remove all obstacles from your path"....He has further given eight valuable points of criticisms and suggestions.....We find them very valuable.

2) Dr. C.B. Desai of Bedkihal writes..."The article on the trade links of ancient India by PV. Kale is thought-provoking... Dr. Warty's article 'India's contribution to plastic surgery' is rather under-estimating..... and has given valuable information about re-constructive surgery of nose in ancient India"...He has also suggested that the re-constructive surgery of pinna of ear and lips. (Accidental or congenital deformity) was also practised in ancient India.

Amongst the various letters, some interesting letters are from Mr. Ramachandran from Madras, Mr. G.S. Mandekar from Belgaum, Mr. Sharad Deshpande of Bombay, Mr. B.G. Angadi from Bijapur, Mr. P.A. Kundnani, Chairman Poona Daily News of Pune, Mr. Sanjay Bhide from Bombay etc.

Mr. P.N. Oak and many other Institute's active members are continuously writing to various historians, history departments and scholars all over the world regarding Institute's research work. It is interesting to know and learn the attitude and the replies given by these scholars to the various letters. In this issue,

We are printing a very interesting correspondence between Bamber Gascoigne and Mr. Godbole of London.

LETTER NO. I.

Truth of Taj Mahal.

Dear Mr. Gascoigne,

I read with great interest your book "The Great Mughals", Your bibliography is very impressive indeed but you seem to be completely unaware of the research work carried out by the Institute for Rewriting Indian History, since 1964. This ignorance has resulted in some serious blunders in your book. For example Taj Mahal is an ancient Shiva Temple and not a tomb built by Shahjahan. A copy of my analysis of the legend is enclosed for your information and comments. I have some information sheets and photographs which I would be glad to show you. After reading my analysis other blunders would be obvious to you.

Hoping to hear from you soon.

Yours sincerely,

Sd/-V.S. Godbole.

REPLY TO THE ABOVE LETTER.

Dear Mr. Godbole,

Thanks for your letter; why did you not write to me before on this subject? If not, someone else has told me of your Institute's work.

I am most intrigued by the idea of the Institute trying to claim the Taj Mahal for Hinduism, but I confess that both in terms of art history and of your interpretation of the documents, I do not find your argument entirely convincing.

With best wishes.

Yours faithfully,

Sd/-Bamber Gascoigne.

Dear Mr. Gascoigne,

1) Thank you for your letter of 3th April 81. It reminds me of a cartoon in the TIME weekly, few years ago. Reporting on crime in Russia it showed a robber holding a person at gun point and asking for his wallet. The victim angrily asked "Don't you know that crime does not pay?". The robber replies calmly "But comrade, in Soviet Russia Crime does not exist".

2) About eighteen months ago daughter of a Physics Professor failed in her GCE examination for quoting her father findings in the Physics paper. The father - Professor Salem was awarded Nobel Prize for his findings. But the teacher insisted "....that is not in our text books and it is therefore not acceptable....." (Daily Telegraph 16 Oct. 1979)

3) In a similar fashion you say that according to "history of art" my arguments are not convincing. At least you should have used the words "history of art as has been written and taught". Our research shows quite clearly that the History of Indian Architecture has been wrongly written and understood. It needs complete revision. The subject is vast and cannot be adequately dealt with in a few pages. I am enclosing the copies of the following for few glimpses on the subject.

- 1) Information sheets on Taj Mahal.
- 2) Letter to Fodors Travel Guide.
- 3) Synopsis of Mr. P.N. Oak's lecture at SOAS.
- 4) Two letters published in the RISA Journal
(No Architect/Historian has challenged them)

4) From recent TV programmes you would have noted that the validity of Darwin's theory of the origin of the species is being questioned by Scientists. Why should mediaeval history of India be then sabrosanel.

5) English Kings have styled themselves as Kings of France right till George III. Would it therefore be right to say that there is documentary evidence to show that France was ruled by English Kings until 1801 ?.

You would refuse to accept this kind evidence in case of other historian, then why not in Indian History? Just because various absurdities glaring anomalies, shocking inconsistencies in Indian History have gone unchallenged for so long is no reason why they should not be questioned even now.

6) Coming back to the Taj Mahal question, there are two vital documents (see information sheets on Taj Mahal), both are in Persian. The first one in Badshahnama pages 402/403, which has been translated by an ex-Government of India expert in Persian. The second one is Aurangaseeb letter of 1652 - translated by Archological Survey of Indian itself during the British Raj. As your wife is a Persian Scholar, I am sure she would find them interesting and certify that both have been correctly translated.

7) As for your sweeping statement that we have wrongly interpreted the documents, would you be good enough to let me know How ? Before you do that I Sincerely wish that you should read sir Henry M. Elliots Preface to his works. "History of Indian as told by its own historians". He strongly advises against placing undue, unquestionable reliance on Muslim Chronickles as you are doing.

8) My analysis of the Taj Mahal legend has been very well received by Professors of Architecture in this country, by Dr. Michell - the editor of Archetecture of Leads Poly technic and General Editor of World's Great Architecture (1980) and even by Sir Hugh Casson - an international famous expert on Islamic Architecture and President of the Royal Academy of Arts.

Professor Mills teaches History of Architecture at Pratt Institute, New York. He became very inquisitive after reading Mr. P.N. Oak's works. He spent annual holidays at Taj Mahal for three consecutive years. On the last trip he simply could not resist the temptation of taking away a sample for radio-carbon testing. The tests convinced him of our findings. Now he has started studying a fresh the so called Moorish Architecture in Spain.

9) You would thus appreciate that the Institute for Rewriting Indian History does not claim Taj Mahal for Hindus for the sake of claiming. And what we say is that if we set aside what has been said in the text book, analysis logically all the relevant information and carefully examine all the details, almost every Islamic building in India would be found to have been previously built by Hindus. Surely you have no objection to that !

10) I shall be glad to discuss the issue fully with you, personally. As I work in London (Hammersmith) I could come to your office, If you prefer, I can come to your home. If you can use your influence with ITV and arrange a programme on TV we shall be extremely grateful.

Hoping to hear from you soon.

Yours sincerely,
Sd/-V.S. Godbole.

REPLY TO THE ABOVE LETTER.

Dear Mr. Godbole,

I can only repeat that I find your evidence slender and unconvincing. My wife assures me that nothing in the Bads-hahnama passage you mark implies a religious building on the site (nor in fact does your translation). It is inconceivable that there should not have been an important property of some sort on such a choice site in a capital city; and as the perfect spot for the tomb in terms of the view from the Red Fort it was also inevitable that Shah Jahan should want it. And in view of the long-standing relationship between the Moghuls and Amber it is not surprising that he got it without trouble.

As to other details of the evidence, I am astounded at the great play made with the leaky roof; on that basis my house, and I imagine almost everyone else's, is a Hindu Temple. And on the art history, even you I imagine will concede a noticeable absence of buildings in this style in Hindu areas not occupied by Muslims.

You can, and no doubt will, put me down as a bigot; but must allow me also to think you misguided. No doubt you will have only answers to my points, but time being limited I shall have to stop my side of the discussion here.

Yours sincerely,

Sd/- Bamber Gascoigne.

LETTER NO. 3.

Dear Mr. Gascoigne,

Thank you for your letter of 15th May. It is obvious that you have neither read my letter nor the information sheets.

By publishing two letters in the RIBA Journal (June/Sept 1980) We have exposed the falsity of the current Taj legend and thrown down the gauntlet. It is astonishing that scholars like you do not accept the challenge by writing to the editor of the RIBA Journal. Haven't you got any conviction of your opinions ?

I agree that you are very busy right now but if you are really interested in the truth, I am quite prepared to meet you at later date convenient to you.

With best wishes.

Yours sincerely,

Sd. V. P. Godbole.

In our last issue we had published one article, "Lotus in UKATAN AMERICA". This aroused great curiosity amongst many readers as is evident from the letters received by the Editor.

We are giving below an extract from an article published in the "ARAB TIMES - KUWAIT" on October the 5th 1979. Readers may write to us if they come across such instances so that we may be able to publish the same in our future issues:

"THE AMERICAS HAVE ROOTS OVER 9000 YEARS OLD IN
ANCIENT INDIA :

By Ron Anjard -

Once upon a time people Generally believed that Columbus discovered America. But recently major questions have arisen with new archaeological findings throughout the Americas. Analysis of language-written and spoken - as well as a new insights for the understandings of the Inca, pre-Inca, Mayan, Aztec, Hopi and Amerindian have brought new data. As a result, authors including myself - have demonstrated that North and Central Americans were visited and colonised as early as 2000 B.C. There were strong Egyptian and Phoenician activities including commerce in the Northeast and Central USA and Brazil. Ancient Libyan influence is found through Central and particularly Southwestern U.S.A. There is ample proof - such as the many Stonehenge-like complexes in Vermont and New Hampshire and ancient inscriptions that prove that Celts and Iberians were active in New England about 1000 B.C., Roman, Jewish and other European Mediterranean cultures clearly left their mark in these areas also.

Extensive Commerce:- The Mayans and Aztecs were influenced in many ways by these foreigners 4,500 years before Columbus. Many other aspects - architecture, philosophy, symbols - are not answered. The Incas and pre-incas do not readily fit this model either. The question was - who affected these advanced civilizations? Looking West-ward, some found the Easter Island statues as a possible key. The Kon-Tiki voyage resulted. The answer goes far beyond in both distance and in time. A few people have observed an extensive correspondence with Hinduism. P. Thomkins in his book, "Mysteries of the Mexican Pyramids", presents an excellent variety of evidence for Hindu Egyptian, Jewish, Phoenician and other visitors. But he does not present a theory per Se. J. Curchward, four decades ago, theorized that the Pacific side of the Americas was colonised by peoples from the continent of Mu, now sunken. This concept was not accepted by scientists. However, a major study was made by Hugh Fox in his book "Gods of the Cataclysm", published in 1976. He agrees with the theory of extensive commerce by the ancient Phoenicians, Libyans and others mentioned. Fox did make a very important conclusions. Simply he said that about 4,000 to 5,000 B.C., the Indians spread into the Orient and the Mediterranean area. Minoans, who were a mixed Indo-Mediterranean race from Crete, made regular voyages to Africa, British Isles, Scandinavia as well as to both North and South America. According to Fox, About 3,000 to 3,500 B.C., south American bases, such as Chavin and Tiahuanaco, were established.

Sanskrit Writings:- Analysis of ancient Sanskrit writings by experts prove that the Americans were frequently visited by the Hindus of India at least 7,000 years ago - or 5,000 B.C. According to G.R. Josyer, Director of the International Academy for Sanskrit Records, this is proven by historical records. An ancient leader, Priyavrata, divided the Earth into seven areas, including South America (called Plaksha) and North America (known as Pushkara).

A few historical notes will be helpful. Sometime about 6,500 to 5,100 B.C. there was a great war in India. Before this, India was in its full glory and had developed sciences, technology and medicine. According to Josyer, the ancient Hindus seem to have used the sea route from the Ceylone area to Bali-Borneo and then east to Peru or Central America. The most ancient, authoritative work in Indian literature is the 'Veda'. It urges mankind to go to foreign lands in boats and "airships built on scientific principles". The "Great War" destroyed the Indian civilisation and caused major emigrations from India; whole tribes left about 5,000 B.C. This aspect does agree with Fox. The Hindus migrated to China, Turkistan, Siberia, Germany, British Isles, Scandinavia - Persia, Greece, Egypt - and to the Americas. The Minoans, which Fox refers to obviously are part of this migration, having deep roots in India.

Fox is correct in that the Hindus had an initial major influence for the Incas, Mayans, Aztecs and others in Central and South America. He estimated that about 3,000 to 3,5000 B.C. But according to ancient records from India, the Hindus had visited the Americas long before that - at least 6,000 B.C.

Support for this information would require many more pages. There were three "must" reference for proof, the books mentioned by Fox and Thompkins and "the key" - Sanskrit Civilization by G.R. Josyer. These discuss symbolisms such as the use of the serpent and the lotus discuss theology - ceremonies, compare the Mayan edifices to their Indian counterpart and many details.

The puzzle for south America hasn't been completely resolved by any means. For example, Dr. Cabrera, a university professor in Peru, has a huge collection of engraved stones showing major surgery and the use of the telescope to name a few scenes. These have been dated as 11,000 to 30,000 B.C. There are still major questions left including whether or not there was a continent in

the Pacific - and who were these 30,000 year-old residents in Peru?

Thus, the ancient Hindus visited the Pacific side of the Americas and strongly influenced the Incas, Mayans and others at least 9,000 years ago. The cultures later became mixed by direct interaction with European, Mediterranean cultures, Minoans, Egyptians, Phoenicians, Libyans, Iberians, Celts, Romans and Jews about 2,000 B.C. There still are many puzzles to solve.

SEMINARS & CONFERENCES

Seminars and Conferences on various subjects and branches of knowledge such as religion, ancient history, technology and oriental studies are held every year all over the world. We desire to compile a complete directory of such conferences held in the past and publish in every issue a list of Seminars and Conferences to be held in the next three months.

We urge the readers, institutions, organisations to send to us detailed information about such Seminars.

In this issue we are giving below a list of a few conferences held during this quarter.

1. Ved Vidnyan Mandal, a body devoted to the research and interpretation of Vedas and ancient Indian literature from Scientific point of view, celebrated its Sixth anniversary, by organising a two-day conference on the 5th and 6th June, 1982. The title of the Seminar was, "Co-relation between ancient Indian concepts and the modern Science". About sixteen scholars participated in this Seminar and Dr. V. Venkatachalam, Professor and head of Sanskrit studies, Vikram University Ujjain, Presided over the Seminar.
2. Western Regional language centre and Department of Archeology, Deccan College, Pune, had arranged a four day Seminar (15th March to 18th March, 1982) on "Writing SYSTEMS WITH SPECIAL REFERENCE TO INDUS SCRIPT." Dr. R.G. Takawale, Vice Chancellor, Pune University presided and Prof. M.D. Sankalia was the Chief Guest. About fifteen papers were presented in the Seminar and were well discussed and appreciated by Scholars.
3. A Seminar on Lexicography was held under the Joint auspices of Tilak Maharashtra Vidyapeeth, Tilak Samarak Trust, Marathi Shabdakosha Prakalpa, Lexicographical Society of India, from the 19th to 21st March, 1982 at Pune. All the theoretical and practical problems of Dictionary-making were tackled. The Seminar covered topics like Dictionaries of Sanskrit, Marathi, Pali, Prakrit, Sisalhi, Western Pahari dialects, Bilingual Dictionaries, Dictionaries of technical terminology in different branches Learning, selection and choice of Pronunciations, etymology and related topics.

Dr. Gidwani stated that the last Sindhi Dictionary was published in 1933 A.D. Deccan College, Pune, is working on a new Sindhi-English Dictionary. Mr. Dixit is working on a four language dictionary of Dramatical terminology. Mr. Narvane is compiling a dictionary of Proverbs is eighteen

THANE BRANCH

NEWS IN BRIEF:

The previous issue of ITIHAS-PATRIKA was scheduled to be released on the 31st March, 1982. But due to sudden and flash strike by the staff of the Auditorium, the function had to be post-poned.

It was on the 17th April, 1982, that the Itihas patrika was published at the hands of Sanskrit Pandit Shri. S.R. Velankar. A Sanskrit Drama "Havanhavi" (Shishupal Vadham) was staged on this occasion by amateur artists of the "Devavani Mandir", an Institute devoted to the development of Sanskrit. The Drama was written and directed by Shri. S.B. Velankar himself. The Audience was very appreciative of the show as was evidenced by the frequent applause to the colourful performances by the actors. It was a Musical feast rendered in Sanskrit language.

SLIDE SHOWS:

Mr. Hemant Gokhale of Kanpur was in the town in May and he conducted two slide shows on Tajmahal. His deep study of the subject and wide collection of slides attracted the attention of many a spectator.

Dr. Vijay Bedekar also conducted a slide show at Mahabaleshwar during his stay there. The viewers were in a holiday and picnic mood and all had spare time to watch carefully without hurry. It took them to a mood altogether different from the one in which they were lingering.

SEMINAR:

We had a very busy schedule during the last two and half months for the preparations for the one day Seminar of the 26th June. Meetings were held with each one of the participants of the Seminar. Special mention must be made of the efforts of Shri. S.B. Velankar of the Devavani - Mandiram of Bombay and Dr. P.P. Apte of the Deccan College, Pune. They have given us invaluable guidance and encouragement.

The one-day seminar of the 26th June, 1982, will mainly deal with Science and Technology in Hindu Tradition. This will be a very thought provoking and absorbing Seminar not only for those attending as delegates but to all the citizens in and around Thane.

All the participants are experts in their respect branch of Science and have brilliant academic career. They have contributed in their own way in maintaining, upholding, and enriching the Hindu and Vedic heritage.

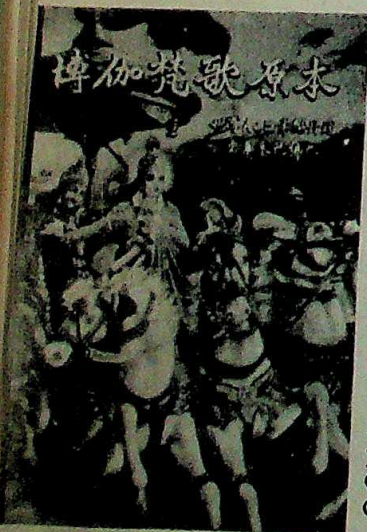
This Seminar is the result of relentless efforts and unheritating financial help of Dr. Vijay Bedekar. The present issue is to be released during this Seminar only.

GITA IN CHINESE

Some organisations like R.S.S., Anand Margis; Naxalities, Iskon, have suffered extensively at hands of Indian Press. All these organisations have got their own philosophy and followers. It is possible that one may differ with their philosophies but all should agree that no organisation should be victimised in a Democratic country. Their followers and devotees are more honest and sincere than various youth organisations which have mushroomed recently.

Iskon is an organisation fully devoted to Krishna consciousness and Vedic literature. Amongst various systems of Yoga Iskon has adopted BHAKTI-YOGA. Srila Prabhu-pada moulded his international society into a world-wide confederation of Ashrams, Schools, Temples and Communities. He has published some 70 volumes of translation and commentary on India's Vedic literature and these are now standard in Universities world-wide. They have got their branches in Five continents and they have established more Temples of Krishna and Libraries of Vedic literature all over world than any organisation in India. Bhakti Vedanta Book Trust of Iskon have translated Geeta for the first time into the Chinese language and have brought one billion people (nearly fourth of the worlds population) closer to the philosophy of Bhagwat Geeta. It took more than 10 years for Yashomati Sutadasa, a devotee based in Hongkong, to render the Geeta into the intricate Chinese script. Iskon also has donated above five thousand copies of Geeta of Various Libraries in China.

ISKON deserves to be complimented for doing this gigantic work of translating Gita into altogether different and equally ancient language.



Chinese
Bhagavad-gita
Published

Since Muslims have to offer fantastic explanation of converted Hindu temples, similar foot prints elsewhere are being explained away as Prophet Muhammad's foot prints. We have compiled following examples from Murrays Hand book to India (1891, 1979 editions):

1. Lahore - Jumma Musjid - a mark of the Prophet's foot impressed in a stone. (Though this mosque is said to have been built by Aurangzeb there is nothing about this foot print in his chronicles or court papers).
2. Gaur (Bengal) - At the S.E. corner of the citadel are two mosques. The smaller Kadam Rasul built by Nasrat Shah (1518 - 1532) is kept in repair by the Indian Government. In connection with this mosque is preserved a stone bearing what is reputed to be a foot print of the Prophet Muhammad.
3. Delhi - Jamma Musjid - contains the Kadmu'l Mubarak, "Foot print of the Prophet".

Old Delhi - Idgah, a miraculous impress of the Prophet's foot, said to have been brought from Mecca by young Prince Fateh Khan's tutor.

(Sir Thomas Metcalfe, the British Resident at Delhi 1813-53 gives us more details. He says, "The Dargah Kadum Shureef or Shrine of the holy foot is situated about one mile to the N.W. of Delhi. It is so denominated from a slab within the building said to bear the impression of the foot print of the Mohammadan Prophet Mahomet.

The tradition is that in the time of the Emperor Feroz Shah about five centuries ago a celebrated Devotee and a Disciple of the Emperor was deputed to Mecca (to which all true mohammadans are bound to make one pilgrimage if they hope for salvation) to obtain from the Caliph of that place a Khillut or Dress of honour.

The boon was granted and in addition as a mark of high consideration the slab in question was also consigned to the care of the devotee. It was brought to Delhi. The Emperor and all his nobles

proceeded to a distance of 15 miles from the city
to do honor to this precious relic. It was escorted
with much pomp and finally deposited by order of the
Emperor in the Royal Treasury. Subsequently the
Prince Futteh Khan, a son of the Emperor having been
permitted to select from the treasury what he deemed
most valuable, claimed possession of the relics. The
Emperor refused to bestow it, considering it as his
own exclusive property, but decreed that it should be
placed over the remains of the one who should first
demise.

To the Prince's lot it fell and the Emperor fulfilled
his promise and around the grave has arisen the
celebrated shrine. (Around 1374 A.D.).

Ref: The Golden Calm - edited by M.M. Kaye
published by Webb and Bower of England
1980 page 65.

It is amazing how such fantastically stupid explanations
were accepted without question by even the highest
British officials.)

Institute
for Rewriting
Indian History

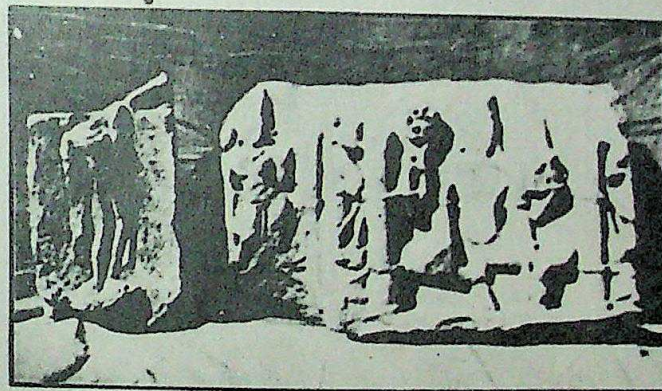
THANE-branch...

Institute for Rewriting Indian History

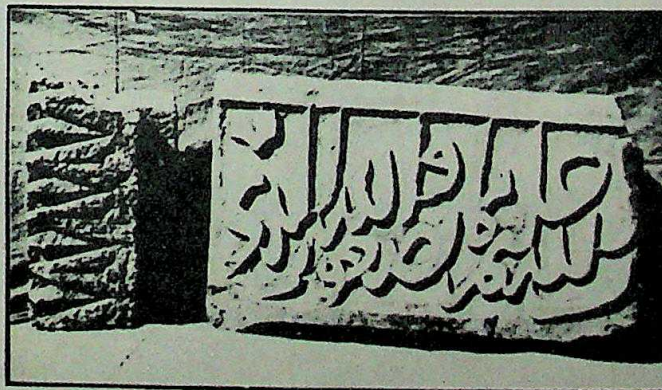
इतिहास पत्रिका

Itihas patrika

VOL. 2 NO. 3 QUARTERLY JOURNAL 25 SEPT. 1982



(a) OBVERSE OF HINDU SCULPTURED STONE, THE REVERSE OF WHICH IS INSCRIBED WITH NASKH LETTERING ISLAMIC.



(b) REVERSE OF (a), SHOWING THE NASKH LETTERING.

For details see inside.

VIEW OF THE GUYE KITE ORIENTED FROM AN AIRCRAFT PHOTO OVER IT.
 PHOTOGRAPHY TAKEN ON JUNE 21, 1950 BY
 MR. R. E. FRIEDMAN, OF U.S.A.F., CALIFORNIA.

Fig. 1

"Dhruva Stambha"
as obtained from the sky

The picture on the front page requires very little explanation.

Muslim captors dismantled surface stones of the so-called Kutub tower in Delhi, reversed them and inscribed Koran on the exterior. This Muslim forgery in stone came to light as those stones started falling off the tower. Two such pieces are seen here with Hindu images carved on one side and subsequent Islamic lettering on the other.

This was the 'Modus Operandi' of the mohomedan invaders in converting our ancient palaces, temples and monuments. It is also a best example of our pitiable blind attitude towards ancient historical buildings and research. Intelligentsia of this country has adopted some key principals and slogans for projecting their image as (Pseudo) progressive and secular not by proving merits but at a heavy cost by supressing and ignoring factual history of our country.

After giving such clear and eye opening proofs; will we still continue to be dumb, deaf and blind to our ancient history or we shall be more vigilant, careful and investigative in accepting our ancient history as has been told to us?. Is it really not necessary to set right our history in the light of fresh evidences?.

Regarding the gigantic tower commonly known as 'KUTUB MINAR' all sorts of immaginative stories are told about its erection and builders. Space does not permit us to give the full history of this ancient monument with its surrounding twenty seven temples.

Prof. M.S. Bhatnagar has done some thought provoking and original research in this matter. Unfortunately progressive and truth wedded historians and scholars never thought of taking any cognisance of his publication 'Stone speaks series - DHARVA STAMBHA folder'.

We are presenting you here three figures from Prof. M.S. Bhatnagar's folder. Figure 1 is based on observation from a two seater aeroplane made to hover the top of the Dhruva Stambha. The tower looks like a twenty-four petalled lotus flower. (Figure-2)

Institute for Rewriting Indian History

इतिहास पत्रिका

Itihas patrika

VOL. 2 NO. 3

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25TH SEPTEMBER 1982

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C O N T E N T S

1. Editorial	95
2. How Ignorance of History Leads to National Suicide (by Mr. P.N. Oak)	96
3. The Taj Mahal a Tomb or Shiva Temple? (by Mr. Hemant Gokhale)	99
4. More About Symbolism (by Dr.V.V.Bedekar)	114
5. Indian Peacock Throne (by Dr. K.N.S.Patnaik)	115
6. Question Box	118
7. Correspondence	...	119
8. Seminars & Conferences	121
9. News in Brief	123

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Dear Sir,

ITIHAS PATRIKA - QUARTERLY

The 'Itihas Patrika' is an off-shoot of the Thane Branch's multifarious activities. With an awareness about our limitations, we humbly present you with our THIRD number of the 'Itihas Patrika' for the year 1982.

Though we have tried to give you authentic and accurate information, we still thrive for a high degree of perfection.

Criticism is the best form of admiration and we await your honest criticism avidly.

We humbly request you to help us generously by subscribing to 'Itihas Patrika'. Subscription fee is Rs.25/- per year. You will receive 4 issues. You can subscribe from any Quarter. Deposit of Rs.250/- returnable after three years will entitle you for twelve quarterly issues of 'Itihas Patrika'. Cheques should be drawn in favour of 'ITIHAS PATRIKA'.

Accept our heartfelt thanks for your anticipated help and cooperation.

NOTE :

The proceedings of the previous Seminars can be obtained by paying Rs.25 per copy.

OUR THANKS TO

This number could not have been completed without the help of following sympathisers.

1. All contributions to this number
2. Mr.S.G. Pendse and Mr. Gokhale of M/s. Cyclotype for typing.
3. Mr.Mehendale & Mr.Vaidya for proof reading.
4. Mr. Vils R. Sangurdekar
5. Jolly Offset for printing the cover page.

Editorial

WHAT IS THE COMMONEST CAUSE OF BLINDNESS IN INDIA? - is a routine question asked in Medical examination. Dr. XYZ's operation, was the answer given by one of a student. Obviously the student failed. It will surprise many that how an operation device to give vision can lead to blindness. But this was the fact and the student was failed for telling the truth. India has adopted socialism, secularism etc. since independence to wipe of the communal feelings and to develop the religious harmony between the Indian citizens of different religion. After 30 years of Independence the picture we see is exactly opposite and has probably failed in creating any harmony. We are marching towards disharmony and the poor understanding between the religions.

If the same situation continues for a few more years, scholars and historians may conclude that the principles of socialism and secularism are responsible for the present state of this country. Both the principles are noble but the way we have handled them during the past 30 years that is merely for political intentions have led to the exactly opposite effects desired from them. It is like the operation as mentioned above which has been designed to give vision (only if conducted properly) leading to blindness (in wrong hands). Blindness towards history is a unique blindness and seen more in this country than any other part of the world. Islam and Christianity are approximately 1300 to 2000 years old. India has been ruled for last 1000 years by this group of invaders and her history is mostly written by these invaders. Christian and Muslim philosophers and history writers usually are seen ignoring pre-Islam and pre-Christian human existence. Events and achievements, progress and developments are glorified and magnified, of the period of this 2000 years only. Vedic or Hindu way of life is much ancient than this period. We are following the Western Scholars blindly and restricting more for this period of 2000 years and ignoring totally the period before Christ. Writing Indian History of last 1500 years with very little or no reference to the achievements of this civilization before Christ is bound to lead to incomplete and incorrect history of this nation. We can not forget that these principles we have adopted after independence and to tune the whole ancient history only to suit these principles, will twist and distort the history. We should not take it for granted that they were also believers of the same principles. They may or may not be. We only have to tell history honestly and truly without influencing it with our present ideas. History cannot be changed for the likings and dislikings of any cult, party or religion. It is a factual, true, chronological narration of the past events only.

This number includes an article of Mr. P.N.Oak which has described the role of bureaucrats, Parliamentarians and politicians in building the personality of the nation. The leading article in this number is of Mr. Hemant Gokhale from Kanpur and he has tried to describe the symbolism in Tajmahal. Symbolism plays a very important role in decoding any ancient civilizations, archaeological findings or existing monuments. It has proved more so in case of Tajmahal.

Readers will find information on the Peacock throne by Dr. K.N.S.Patnaik very interesting.

Question box will definitely help to stretch your imagination and may come out with many amusing answers. Dr. P.V.Vartak has created a sensation in the chronology of Ramayana and Mahabharat. We are printing his letter completely.

The Report of the seminar conducted by Thane Branch will give you some idea of the activities of the Thane Branch. The response of this seminar has inspired the branch to conduct one more seminar as its third quarterly programme of this year on the 25th September 1982. The title of the seminar is 'MUSIC AND (MUSICAL) INSTRUMENTS IN HINDU TRADITION'. A noted Scholar in the field of music Dr. Vasantrao Deshpande is going to inaugurate the seminar and the noted Sanskrit Pandit S.D. Velankar will conduct the seminar.

Hope these efforts will bring scholars and sympathisers of history more closer.

How Ignorance of History leads to National Suicide

by P.N. Oak

History is usually understood to mean chronological account of the past rulers and their struggle for power.

Such a view of history may be considered adequate for school children; but for people who govern and administer a nation's destiny, such as bureaucrats, parliamentarians, politicians and intellectuals (who are supposed to speak for the people and wield authority on their behalf) a knowledge of history should mean something much more important.

The essence of national history lies in realizing what a nation's basic, personality is.

Just as an individual's personality is made up of his stature, complexion and manner of dress and speech, a nation's personality is made up of its basic cultural thinking and literature.

Consequently the basic features of India's personality comprise the Vedas, the Upanishads, the Ramayan, Mahabharat, Yoga and Sanskrit language and literature.

But our bureaucrats, parliamentarians and politicians seem to be completely unaware of this basic personality of India. That is why they are constantly harping on India's composite personality; namely that India is a land inhabited by people of different races, creed and religions. On this ground, they seem to think that in India Hinduism alias Vedic culture has no special claims and deserves no special consideration.

That proposition which governs their political and administrative thinking is not only absolutely wrong and indefensible from every rational consideration but is positively dangerous for India's integrity.

To believe and assert that India is not a Hindu or Vedic nation but a composite conglomerate of heterogeneous people is basically wrong because the same could be said of every other country in the world. If Turkey, Iran and Arab countries take the stand that they are not Muslim nations because non-Muslims form part of their population; and if European countries too assert that they are not Christian countries because people professing other faiths make up their citizenry. Then alone will Indian bureaucrats, politicians and parliamentarians be justified in assuming India to be a composite nation.

Numerically, mathematically and democratically too it is absurd to consider India a composite nation. Since 80% of India's people are Hindus, India must be known as and governed as a Hindu nation.

Even on cultural grounds we reach the same conclusion. What image is conveyed to a person's mind anywhere in the world with the utterance of the name "India"? The term India stands for the Vedic, Hindu civilization alone in everybody's mind. India stands for the Vedas, Ramayan, Mahabharat, Yoga and Sanskrit literature all over the world.

There is also a practical, historical test to illustrate the point just discussed.

An average history teacher or politician would be puzzled and baffled at the different rating that Rana Pratap and Shivaji get on the one hand as against Akbar and Aurangzeb. All the four resided and ruled in India but the first two who stood for some, common ideals and values were at loggerheads with the other two. In such a situation should all the four be damned for unjustified fighting? The composite-nation theory flounders miserably on this test.

Rana Pratap and Shivaji shall continue to be deemed heroes because they preserved in the preservation of India's Vedic civilization. Contrarily history will look down upon Akbar and Aurangzeb as villains because they strove to batter down and obliterate Vedic civilization. This is a very clear, logical criterion.

This same criterion-discussed above, helps to determine who are India's friends and well-wishers inside and outside the country. Consequently India's internal and external policy could be faultless only when it encourages and supports elements which are friendly and affectionate towards its original personality.

Let us take instance of an ordinary pedestrian walking along a thorough fare. He will regard any vehicle or person assaulting him as an enemy since the assault leads to a loss of his limb, injury, discomfort, pain, anguish, humiliation and financial loss because his personality has suffered damage.

Likewise, when India too is coursing its way through the traffic of worldly affairs it has to safeguard its precious, Vedic personality.

Consequently for a proper understanding of all history and for a proper evaluation of all interests it is necessary to know what constitutes India's, basic personality. Misrepresenting India as a composite personality and stifling its Hindu character, amounts to genocide.

Apart from the basic question of India's personality discussed above there are other minor details where ignorance of history could be shown to lead to bad and dangerous governance.

School level histories often extol rulers like Vikramaditya for planting huge, shady trees along road-sides to provide shade fruit and dry fuel to needy and weary travellers.

Modern bureaucrats seem to be oblivious of lesson they learnt at school since the trees they plant by roadsides these days are flimsy, ornamental, purposeless plants like eucalyptus which are practically of no use to the poor pedestrian but even render the soil sterile by sucking the moisture and water inside.

In ancient times India's avenues used to be lined by huge shady trees such as banyan, peepul, tamarind, Amla, Jamun, Mango and Neem which were rich sources of fruit, fuel, shade, timber, fodder and herbal medicinal remedies. Those of India's bureaucrats who are in charge of laying roads, and horticulturists who supply the plants seem to be completely unaware of their duty of selecting the right-type of trees for planting by roadsides, because an important lesson of history learned at school was considered good enough only for passing an academic examination but of no value for national application.

Another lesson to be derived from history concerns architecture. India's ancient townships and historic buildings testify to Hindu expertise in this field. Sanskrit texts of town-planning, water works and raising forts, palaces and temples are available in their hundreds. And yet today even after 35 years of freedom that great science of Hindu architecture and town-planning is being completely ignored. There is not single school which teaches them while the western system of town-planning and architecture is being actively sponsored and encouraged all over India. Hindu architecture depends on lime which can be locally processed by every builder for himself. This process is cheap, efficient and speedy. Modern cement ceilings are notorious for seepage and leakage while the ceilings and walls of historic buildings made from lime have been completely water proof despite centuries of battling and lack of maintenance.

Yet another lesson of history concerns Ayurved the ancient Vedic science of healing. Ayurved is a simple, unpretentious, decentralised, unostentious, inexpensive and comparatively painless method of treatment.

According to this ancient Vedic medical system every practitioner had to gather, process and administer all herbal remedies all by himself. His code of ethics also didn't permit him to make money out of the physical suffering of his patients. His simple wants were provided for by the local community.

A free India ought to have owned, revival and encouraged that system. But there doesn't seem to be anybody awakened or patriotic enough among India's bureaucracy and political leadership to insist on India reviving and spreading the use of Ayurved. Contrarily pseudo Ayurvedic institutions are being sponsored whereby allopathy is encouraged to function under an Ayurvedic facade.

These instances should suffice to illustrate how ignorance of history leads to national suicide.

A proper understanding of history is essential to ensure national regeneration. History must, therefore, be recognized to be an important subject for nation-building. But to be of such use and guidance history must delineate a nation's personality in every aspect of its life instead of being a mere compendium of dynasties and battles. A truly national history must teach its citizens to clearly distinguish between friends and foes and the measures necessary to revive its past glories.

The Taj Mahal - a tomb or a Shiva Temple ?

By Mr. Hemant Gokhale

Mr. Hemant Gokhale is an engineer from I.I.T., Kanpur. When he first read the books of Mr.P.N.Oak, on Tajmahal, he could not believe that it could be a Shiv-Temple. That was a turning point in his life. He decided to verify each and every reference given by Mr.P.N.Oak. He has practically screened every inch of Tajmahal which is shown to the public and is watching the closed sections of Tajmahal on various occasions. He has gone through extensively the Muslim history and chronicles. This has helped him not only to confirm the findings of Mr.P.N.Oak but he has thrown some more light and has contributed some original data to the Institute's work on Tajmahal. Tajmahal research is multi-faceted. This paper was read by Mr.Hemant Gokhale in Seminar 'Science and Technology in Hindu Tradition' held at Thane on 26th June, 1982 by Thane Branch as one of its quarterly programmes. Volumes can be written on the symbolism of Tajmahal. Mr.Gokhale has discussed a few important and relevant aspects of symbolism in Tajmahal.

In order to answer this question, we must first carefully understand and keep in mind the following very important axioms of any architecture :

1. Every building is conceived, designed and erected for a particular purpose which determines its layout and constructional features. This is the reason why schools, hospitals, residential houses, palaces, temples all look so much different from each other and why none can ever have the functional features of the other, because each has been constructed for a different purpose.
2. Every building is built conforming to the wishes and tastes of the PAY-MASTER, i.e. the individual who finances the building and will always depict the way of life followed by him. For example whether the owner of a shop is a Hindu, or a Muslim can be determined very easily by the calendars or pictures which are adorned on his walls. A Hindu will always keep calendars depicting the important Hindu gods like Ganesh, Shankar, Laxmi or Saraswati sitting or standing on a lotus with elephants at their sides. A Muslim would have calendars depicting a fakir sitting on a CAMEL (but never on an elephant) reading a Koran or praying, with pictures of the Kaaba in the background and decorations of roses, or jasmines all around (but never lotuses or sunflowers because these have no religious significance in Islam). Thus the symbolism associated with the Hindu and Muslim way of life is completely different and this must be kept in mind when examining the origin of buildings. The following plates illustrate our point.



Photo No. 1 : A Muslim calendar exhibiting typical muslim symbolism



Photo-No. 2 : A common Hindu calendar exhibiting typical Hindu symbolism

However, when we examine the Taj Mahal this way, we find that not only does it not have any of the functional features of a tomb, but it has entirely all the features and dimensions of a temple. Moreover if Shahjahan, as a powerful Muslim monarch had ordered it made for the burial of his chief consort, surely one would expect that it would have symbolism associated with the Islamic way of life as we have seen in the plates above. Amazingly there is a complete absence of Islamic symbolism and instead one finds 'pratiks' (symbols) which go only with the Hindu way of life and particularly those found in a Shiva temple. Let us now examine the Taj in greater detail and see for ourselves all that it has to show.

1. As one enters the arched gate, the road is flanked by arched verandahs having scores of rooms. Are so many rooms necessary in a tomb, especially when there is no recorded evidence in any of the official chronicles of Shahjahan having ever visited the Taj Mahal, before or even after Mumtaj's burial. In fact the Badshahnama refers to the lady having been buried in the presence of 'officials' of the day and Shahjahan himself was never present. (Wa mutasaddiyan-e-daryl khilafah ba hukme muallae ajalatul waqt turbat-e-falak martabate aan jahan iffatra az nazar poshi-dand, wa IMAARAT-E-AALEE SHAAN WA GUMBAZE). The road ends in a huge quadrangle, again surrounded on all sides by similar arcaded verandahs.

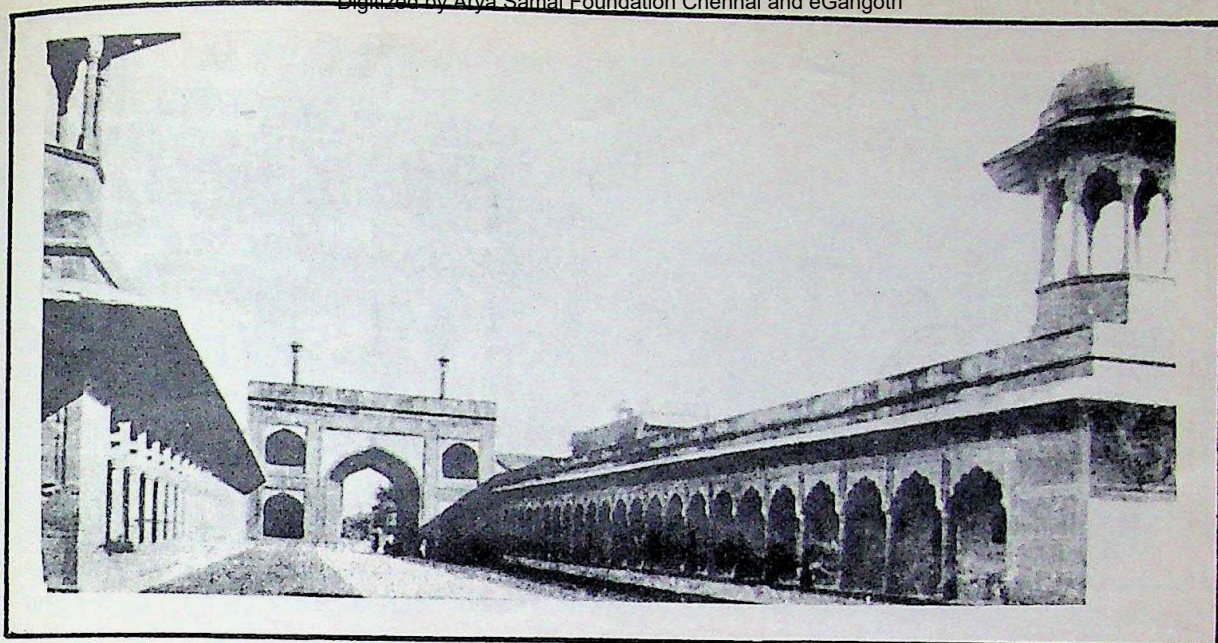
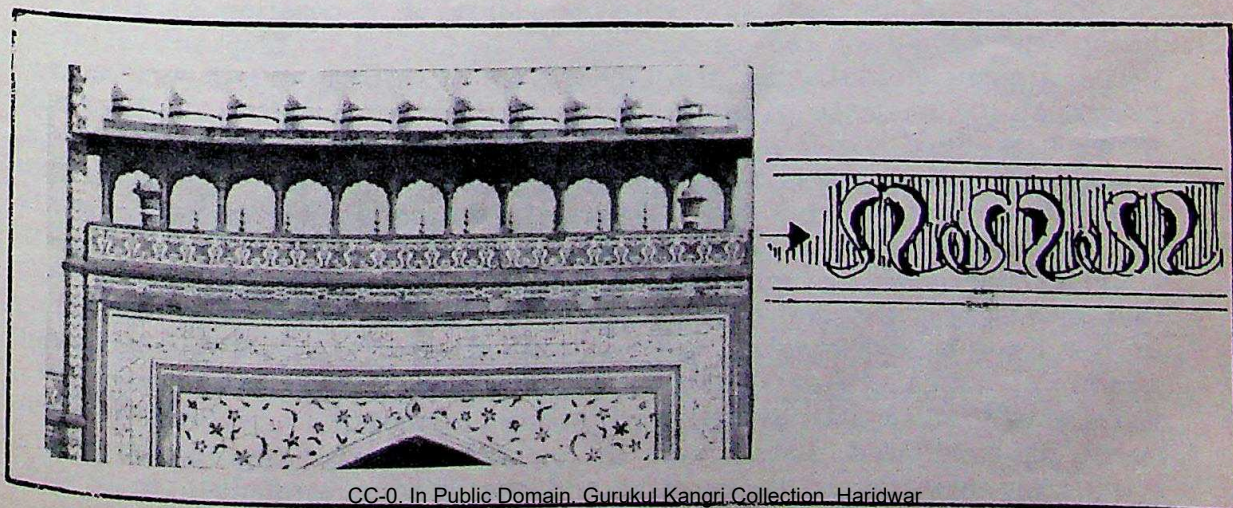


Photo No. 3 : Flanked arched varandahs

2. Standing in the middle of the quadrangle facing the north gate which leads to the Taj garden, one may look up at the parapet and see along its entire length, decorations which appear to be cobra patterns (Photo No. 4). On the side of the main entrance door are two slender stone columns rising high, shaped at the top like a lotus with golden pinnacles rising from them. In fact such columns are present on the sides of every arch in the Taj. These have been passed off as flower pots by tourist guides and government literature, although there is nothing resembling flowers in them, and moreover, if the building was designed as a tomb, flowers and flower pots as decoration are redundant. Such columns may however be seen in any Hindu temple and signify lamp-posts complete with the cotton blob and golden flame. In the Hindu way of life, lighting of lamps is essential during any religious ceremony whereas in the Muslim system there is no such practice. (Photo No. 5). On the top of the single point arches one can see the trident (TRISHUL). Cobras and Trishul are associated with the Hindu God Lord Shiva (Photo No. 6).



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Photo No. 4 : Decorations of cobra patterns as seen at various places in Taj

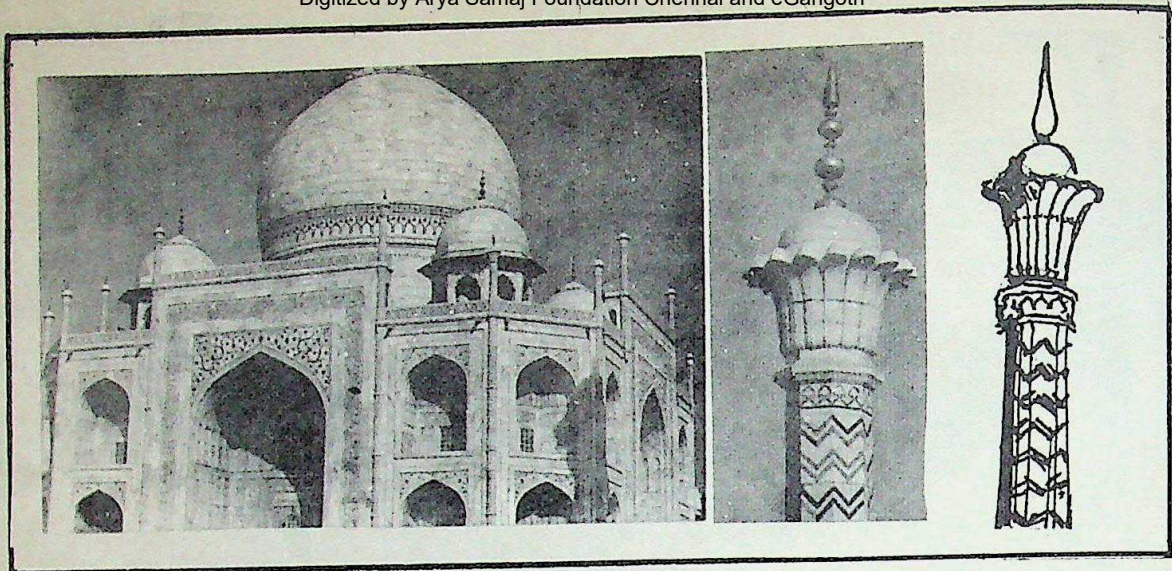


Photo No. 5 : Lamp post seen at various places at Taj. But told as flower pots by guides and Govt. literature

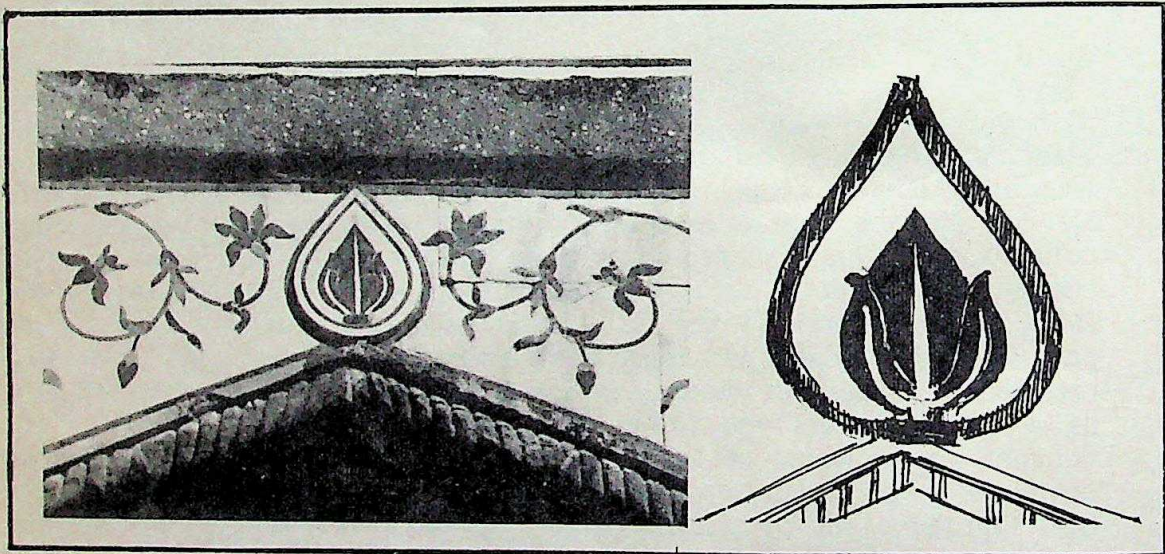


Photo No. 6 : A classical symbol of Trishul (trident) also seen at many places in Taj if observed minutely

3. At the base of the entrance gate is a line of decoration of elephants heads, carved out of red sandstone. Elephant is considered a vehicle of Laxmi, the Goddess of Wealth and is hence always placed at the entrance of any building. If the paymaster is rich, he would arrange to have them carved out of stone (as in the case of the Taj Mahal and many other buildings in Rajasthan) but if he is somewhat poorer, he would simply have elephants painted on the entrance walls. On the other hand, we have already seen that even in these days of religious tolerance one would never find an elephant on a Muslim calendar (but always only a camel because this is the animal referred to repeatedly in the Koran). If Shahjahan had constructed the Taj, he would have had a row of camels or at least alternately camel, elephant, camel etc., if he was that secular as he is erroneously supposed to be, but he would never have allowed just a row of elephants to be carved, forgetting completely his Islamic background and the Islamic symbolism associated with it.

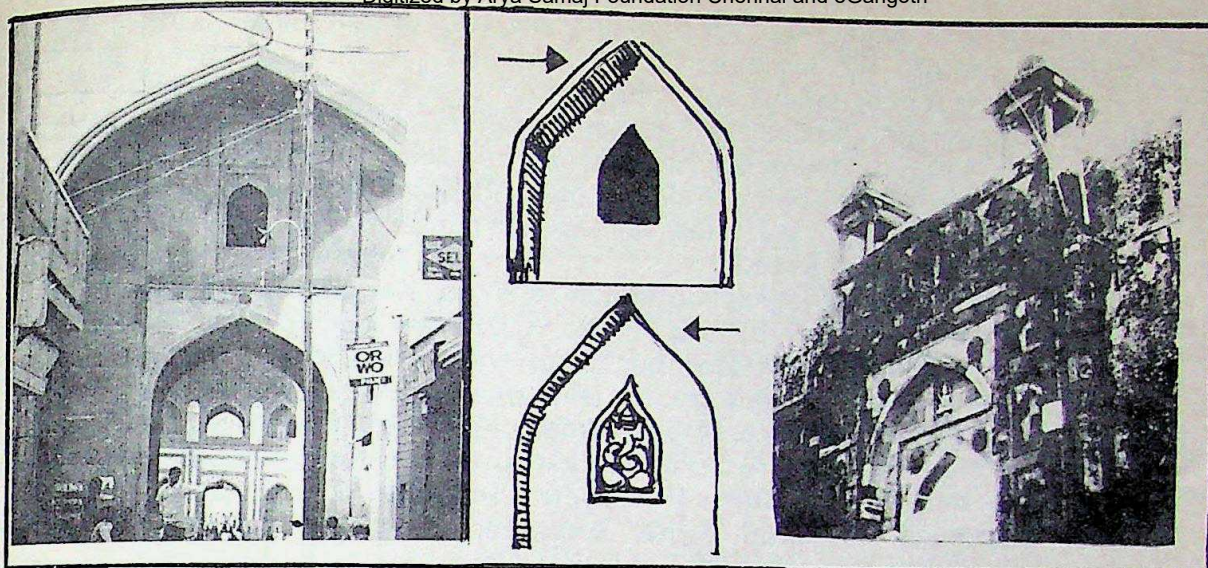


Photo No. 7 : Taj Ganj gate with an empty niches

Photo No. 7B : Niche accomodated with Lord Ganesh as seen in Nagardhan Fort, Nagapur District

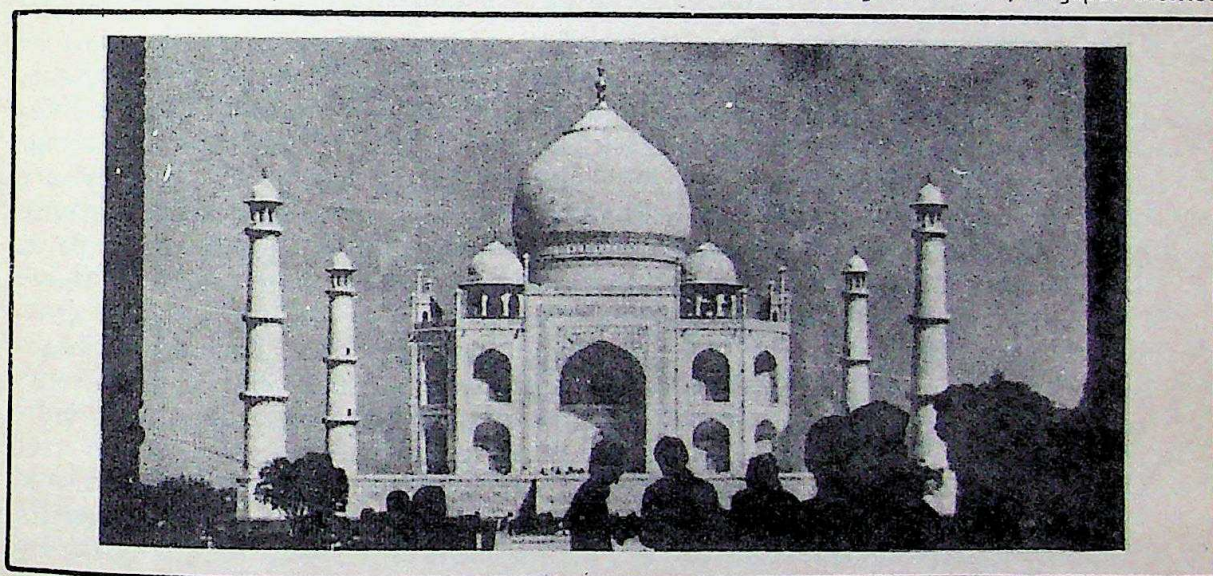


Photo No. 8 : TAJ MAHAL

4. To the south of the main gate entrance is the Taj ganj gate (Photo No. 7). One sees an empty niche at the top of the arch. Such a niche at the main entrance does seems to be quite superfluous, especially if Shah-jahan constructed the Taj using a Muslim from Persia, Mohammed Isa Effensle, as the chief architect. Such a niche is only present at the entrance to all Hindu homes and temples, and houses an image of Lord Ganesh, as seen in the accompanying photograph of the entrance to Nagardhan fort Nagpur district (Photo No.7B).
5. As we pass through the main entrance gate, we enter into the Taj garden and can see a grand view of the Taj before us (Photo No. 8). The four peristyle of columns around the tomb are currently passed off as Minars. To the left of the tomb is the so-called Masjid (Mosque). The Taj is indeed a building proportionate in all respects and symmetry to the minutest detail has been maintained. In such a case, we cannot expect that the artist will make glaring mistakes in construction, particularly those which go against the tennets of Islam. In the

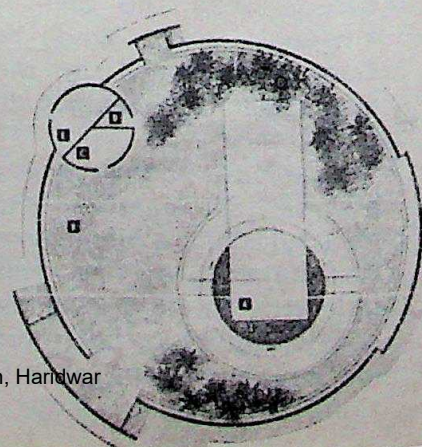
course of this paper, we would point out two which the artist has made, which can only be explained if the Taj was a building never built by Shahjehan but commanded by him for burial of his queen. It would be seen that the Mosque has no minar, nor does it have Koranic engravings on it whereas the tomb has not one but four minars and also Koranic engravings on each side of the arches, although the minar and Koranic engravings are only associated and are symbols found in a mosque and have no place in a tomb.

In any case it can never happen that a Mosque has no minar and no Koranic engravings, yet a tomb constructed near by has both. A Mosque constructed in Baghdad University recently illustrates our point very clearly. The description of this mosque reads 'the mosque, designed to be a quiet oasis near the central area of the campus which will be alive and teeming. It consists of four architectural elements: the paved court, enclosed by a wall with two groups of trees; the mosque which will be a single dome supported on three points surrounded by water and enclosing a prayer platform; the MINARET, FUNCTIONAL IN THE PAST (i.e., before the days of radio and loudspeakers) a **SYMBOL NOW**; and the ablution areas contained in a small structure for men and women. This mosque was constructed by Walter Gropius, Robert S. McMillian, Louis A. McMillian all CHRISTIANS. This clearly shows that even in a twentieth century mosque constructed in the cradle of Islam, a minar is a must in a mosque, because it is symbolic, though it no longer has a functional utility. Yet a mosque constructed by Shahjahan in the 17th century has no minar and no Koranic engravings whereas the tomb has both, where they are quite redundant, and this in a building where the artist has otherwise paid attention to the smallest detail. Moreover the above description of the Baghdad mosque also knocks out the theory that the Taj Mahal has Hindu signs and motifs because the artisans were all Hindus, even though the main architect was a Muslim, Isa Effendi. If the symbolism in a Baghdad mosque, where the paymaster is a Muslim but the architects were Christians can have only Islamic symbolism and no Christian symbolism like the Cross etc. (which is quite natural since it is the paymaster who decides what symbolism is to be put in a building being constructed for him) there is no reason why the Taj Mahal, ordered by a very powerful Muslim monarch, supervised by a Muslim architect from Persia but with Hindu artisans should have Hindu symbols ONLY and no Islamic symbolism whatsoever. This can only happen if the Taj was originally designed by Hindus for Hindus, (as a temple), but was later forcibly occupied by Muslims and converted into a tomb. The so called Minars hence signify hence lamp posts such as kept on all four corners of the diety being worshipped, in the Hindu system of worship.

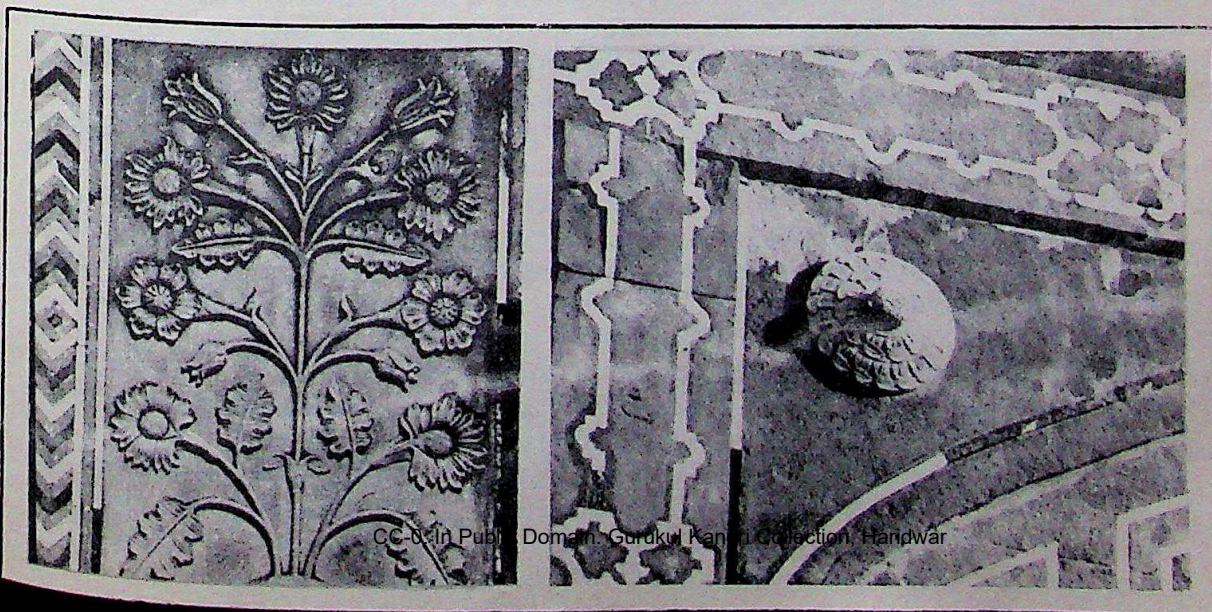
- A. Mosque
- B. Minaret
- C. Ablution—Men
- D. Ablution—Women
- E. Caretaker

Mosque

The mosque is designed to be a quiet oasis near the central area of the campus which will be alive and teeming. It consists of four architectural elements: the paved court, enclosed by a wall with two groups of trees; the mosque which will be a single dome supported on three points surrounded by water and enclosing the prayer platform; the minaret, functional in the past, a symbol now; and the ablution areas contained in a small structure for men and women.



6. The big tank in front of the Mosque is again out of place and should not be where it is, because it will cause a hinderance/obstruction to those who are praying, especially since in the Muslim way of life prayers are congregational and not individualistic, as among the Hindus. In fact this feature and requirement of a Mosque has been well kept in mind in the Baghdad Mosque where the ablution areas are contained in a SEPA-RATE structure for men and women OUTSIDE and well away from the prayer platform, so that worshippers who may come late for prayers may not disturb other worshippers who are already at prayer, by splashing water all over the place. The tank in front of the Mosque in the Taj should clearly have been to one side. If however we imagine the the Mosque was originally a temple then having a tank where it is perfectly logical, since in the Hindu way of life worship is individualistic and such water tanks are always provided in temples for making the place look beautiful.
7. Further having three domes in a Mosque is meaningless since in the Muslim way of life, Allah is one and Mahomed is his only Prophet. The practice of having three or five domes in a mosque is only followed in India, no where else in the world have similar mosques ever been constructed. In fact the main shrine in Kaaba has no dome at all! The Baghdad Mosque also has a single dome. On the other hand, if the Taj Mahal was a temple and a Shiva temple at that, then the images of Brahma, Vishnu and Mahesh would have been placed in the niches of the mosque, hence the three domes. When the Taj Mahal was occupied by Muslims these idols were thrown away and namaz offerings and prayers were started in the same building which then began to be used as a mosque. That is why the mosque has none of the functional features of a mosque but clearly that of a temple. On the left wall of the Mosque facing the seven storeyed well, are decorations of sunfloewrs (Photo No. 9). It is amazing that whereas the paintings of Shahjehan and Mumtaz show them with roses in their hands, there is not a single rose to be seen anywhere in the Taj, and instead decorations of lotuses and sunflowers are to be found everywhere. (Photo No. 9). This again proves that the Taj Mahal was originally made by Kshatriya Hindu Kings (hence the sunflowers) for Hindus, as a Shiva temple, hence the presence of Hindu symbolism evreywhere and the complete absence of Islamic symbolism.



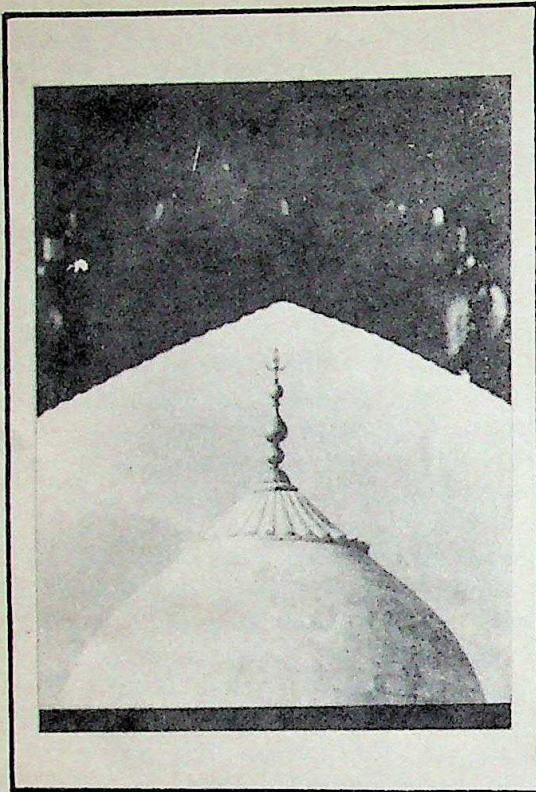


Photo No. 10 : Centre dom of Taj with its inverted lotus and pinacles (Trident)

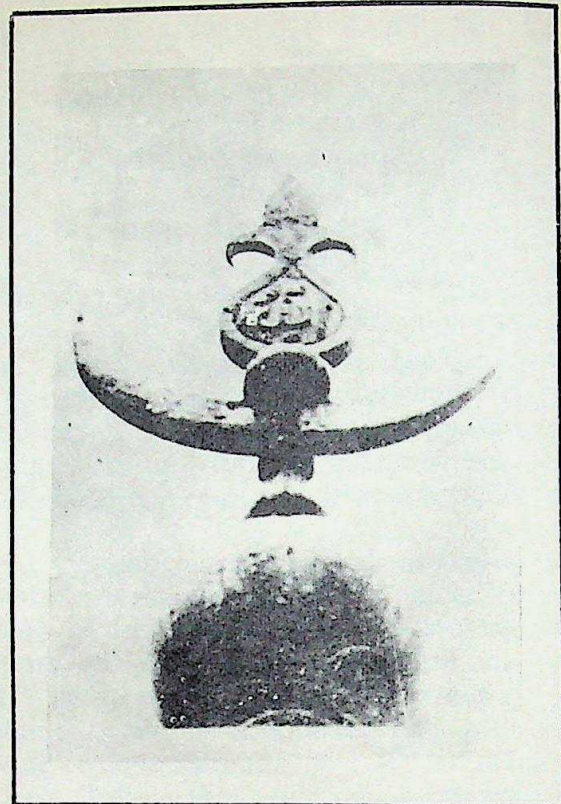


Photo No.11 : Magnified view of the pinacle on the dome of the Taj with centre stem bearing a 'Kalash' and carrying a coconut with two bent mango leaves.

8. The pinnacle on the main dome of the Taj is passed off as an Islamic crescent, which it certainly is not, as will be confirmed by observing the following photograph, which is again of the Baghdad mosque.

Similar crescents can be seen on the Pakistan Embassy dome in Delhi. Sometimes the practice is to inscribe the word 'Bismillah' on the pinnacle as has been done on a Mosque recently constructed in Hamburg, West Germany.

On the other hand the pinnacle on the dome of the Taj is clearly a trident (Photo No. 10) with the central stem bearing a 'Kalash' (holy water pitcher) and carrying a coconut resting on two bent mango leaves (Photo No.11). As a sign of capture, Shahjahan had the words 'Allah' inscribed on it. Such a decoration can only be placed on a temple and has no religious significance in the Islamic way of life. Since the Taj Mahal was originally a Shiva temple, such a decoration is very logical and moreover the artist has done it in a very intelligent way, in that from far off it appears a trident and from a closer distance one can see the central stem to carry the Kalash, coconut and mango leaves.

9. The dome of the Taj is resting on a lotus and there is also an inverted lotus placed at the top. (Photo No. 10). In Hindu architectural texts, Brahma signifies Brahmanda which is round and since Lord Brahma sits on a Lotus, hence all Hindu domes rest on a lotus. On the other hand a lotus or the Lord Brahma have no religious significance in Islam hence an Islamic dome is always built on a square base. In the Pakistan Embassy dome, Baghdad Mosque dome and Hamburg Mosque dome.

10. **The Garden Grave :**

Mumtaz, who died in distant Burhanpur (near Bhusaval, Central Railway) and was buried there for six months, was exhausted and again buried here in the garden for another six months before being finally buried under the main dome in the Taj. This is recorded in the Badshahnama p 402403 'Baad az rasidane naash ba aan shahar e karamat bahar panz dahun Jamadi Ussanieh. Sale aayandeh paikare noorane-e-aan aasmaanee jowhar ba khake pak sipurdeh aamad' which translated means 'after the arrival of the dead body in that great city (Agra) on 15th Jamadul Saniya, NEXT YEAR the illustrious body of the heavenly queen was laid to rest. This one year interval represents the period that Shah-jahan took to requisition the Taj from Jai Singh. Had the Taj been under construction for 22 years, Mumtaz could not have been buried under the dome within one year of her death. Is it possible to build a huge building like the Taj from Plinth to the Dome in just one year ?

11. If we walk along the Masjid towards the river, we come to the river side of the Taj. Here there are two staircases, going down, one on the side of the Masjid, the other on the Jawab side. If we go down these stairs, we come across a locked door through which a 300 ft. long corridor stretching from west to east is clearly visible. There are numerous rooms on both sides of this corridor. One more corridor sealed by Shahjahan goes from north to south i.e. from the river side towards the entrance side, and opens out into a big hall RIGHT UNDER THE SO CALLED REAL GRAVE. This means that the lady and Shahjahan are both buried on top of a room! According to the Koran, a trench 6 ft deep and equal to the body's length is dug into the earth and the body wrapped in a cloth is lowered into the grave and covered with earth, the purpose being that it should dissociate into the elements. A cenotaph is then erected on top. It is surprising that the body of the illustrious queen as well as of Shahjahan is buried against the tenets of Islam. If Shahjahan had ordered this building there was no necessity for him to seal the corridor which lead to this room and moreover surely somebody among the hundreds of Mullas and Kazis who used to be present in court would have told Shahjahan that the body of Mumtaz was being buried against the tenets of Koran! Moreover having in false graves on a upper storey and a real grave in a lower storey is only followed in India, nowhere else in the world, and neither is such a system of burial mentioned in the Koran. On the other hand it is a standard practice among the Hindus to have Shiva temple with the images/idols on each floor, as in the Mahan-kaleshwar temple at Ujjain. Since the Taj Mahal was a Shiva temple this practice was followed here as well, and there were three Shiva idols (lingas), i.e. one on each floor. This again proves that the Taj Mahal was originally designed as a Shiva temple although it is now being used as a tomb.

12. Outside the hall which houses the so-called false graves, are decorations of 'OM' (Photo No. 12). These are carved out in marble. Also the artist has tried to show how the leaves of the plant are bent into the form of an OM. Hence the OM decoration is deliberate and not placed by chance. Next to the decoration of the OM are conch shell (Sankh Photo No.12) decorations as also of bell flowers.

Had the Taj been built as a tomb, by Shahjahan, it should have had decorations of roses, or fruits such as grapes, dates, mentioned in the

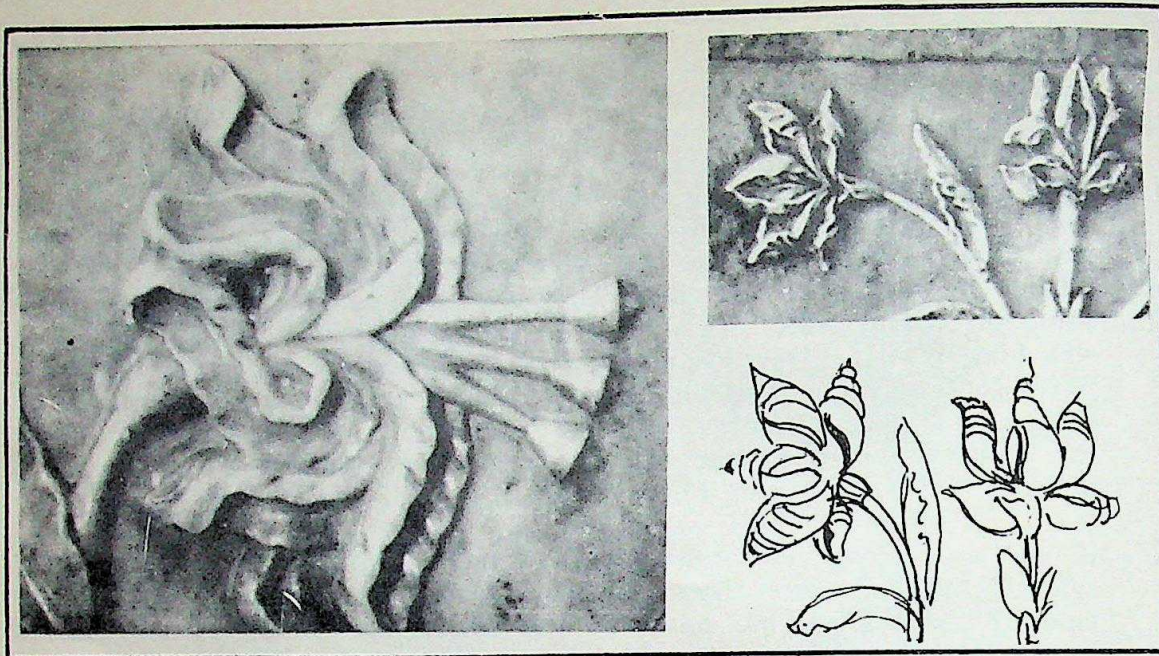


Photo No.12 : OM & CONCH

Koran, or date palms, as we seen even today on Arab notes and are also depicted on the simplest of simplest Muslim calendars, even in these days of religious tolerance. Yet a building constructed by Shahjahan particularly for the burial of his queen, has none of these decorations but only those of lotuses, OM, Sankh, all symbols associated with the Hindu God Shiva. Moreover it is entirely ridiculous to say that these Hindu symbols appeared in the Taj because Shahjahan's artisans were all Hindus. It is the paymaster who decides what decorations and symbols are to made in a building being constructed for him and never the artisans working in his pay - because the artisan is only interested in earning his daily bread, he only goes by the orders of the paymaster. This has been seen very clearly in the case of the mosque constructed in Baghdad by Christian architects for their Muslim paymasters. Moreover Shahjahan's Hindu artisans knew very well that the building was being constructed for a tomb. Why would they make signs/symbols particularly belonging to a Shiva temple, on a tomb? Perhaps because it is a practice in their religion, i.e. Hinduism? If yes, we should have seen these signs on the samadhis of all important Hindus, like Mahatma Gandhi, Nehru and hundreds of Hindus Rajas and Queens who have ruled over this country. Unfortunately, but no such signs/symbols have been found or are present on these samadhis. On the other hand is it a practice to make symbols which go with the Hindu Lord Shiva, for example Trident Kalash, OM, Sankh, on Muslim tombs? If yes, we should see such motifs on the tombs of Zakir Hussain, Fakhruddin Ali Ahmed, Rafi Ahmed Kidwai, Mohommed Ali Jinnah and scores of 'secular' Muslims but again, no such symbols are to be found on their graves. These symbols are only found in a Shiva temple and because the Taj was originally designed as a Shiva temple, all these symbols are present in the building profusely.

13. Inside the main dome is a blazing sun with decorations of tridents all around it (Photo No.13). Had the Taj been built by Shahjahan, it would have had a decoration of the moon, for depicting the sun has no significance in Islam. On the other hand, since the Taj was a Shiva temple, built by a Kshatriya king, who claimed descent from the sun, it is but logical that the sun should be depicted.

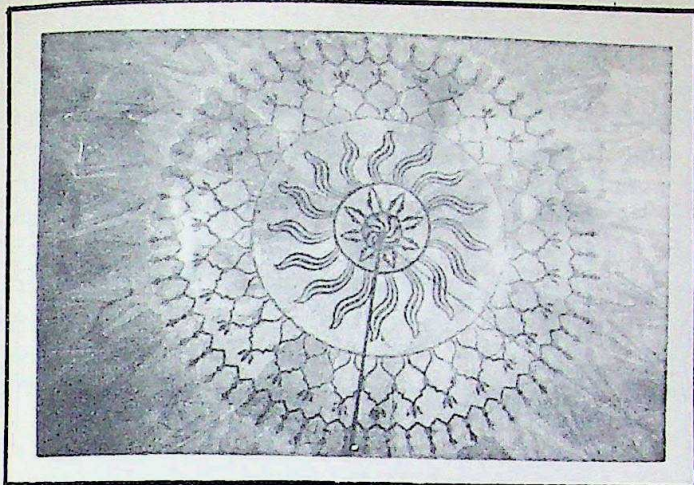
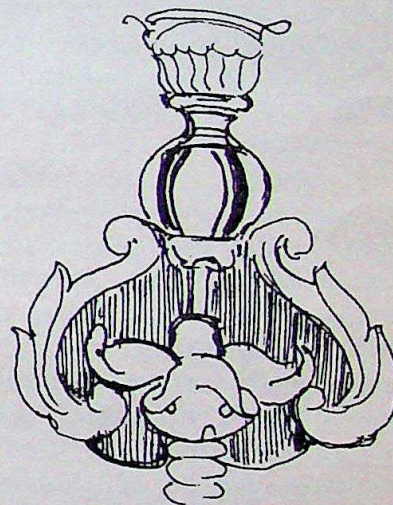
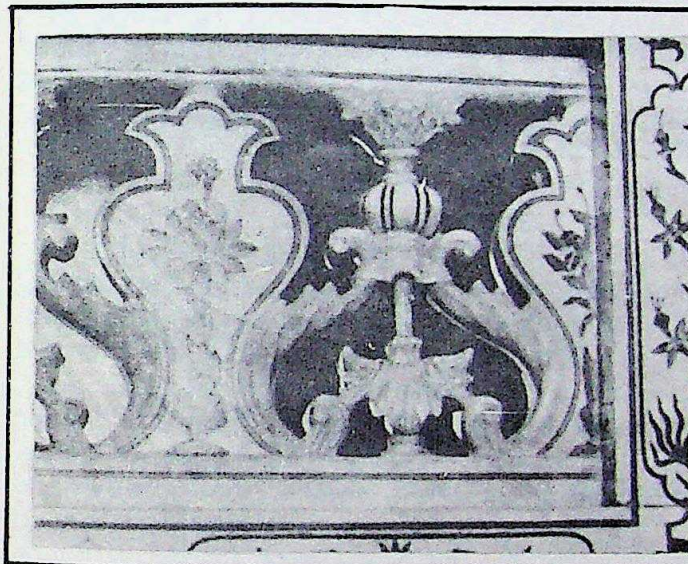


Photo No.13 : Blaring sun with decoration of tridents all around it

Photo No.14 : Abhishek patra with water falling on Shiva Linga below and two cobras surrounding shiva linga to have removed their hoods to allow the water to fall on linga.



14. Surrounding the false grave is a marble lattice supposed to have been specially brought from Persia. On the top edge of this one can see a line of water pitchers (Abhisheka Patras) with water (depicted in the form of marble) falling on the Shiva linga below and two cobras surrounding the Shiva Linga have removed their hoods to allow the water to fall on the linga. (Photo No. 14). A building conceived, designed and erected by a Muslim Shahjahan can never have such a decoration. Moreover we are told that this screen was especially commissioned in Persia a Muslim country at that time - how come the Muslim artist in Persia choose this design, and did he have such a deep knowledge of Hinduism to depict what has been shown on the lattice? It is impossible to believe so. This decoration is present because the lattice was there right from the time the Taj Mahal was constructed as a Shiva temple, centuries before Shahjahan and the decoration on the lattice also confirms our view that the Taj was originally a Shiva temple converted by Shahjahan into a tomb. In fact the only work that was done by Shahjahan in this building was removing the idols which were carved on the sides of the main arches and inscribing Koranic inscriptions in their place, sealing the underground chambers, removing marble from the top floors and using these as cenotaphs on the graves; destroying the bathing ghats at the back of the Taj, (which can only be present in a temple and are redundant in a tomb). In fact it was this work that took anywhere from 10-22 years, as mentioned in various books and not the building of the

15. **Perambulatory Arrangements** : This is necessary only in a Hindu temple, it is redundant in a tomb. Five perambulatory passages (panch Pradakshina Marg) are specially provided in the Taj. These are (1) within the marble lattice, (2) around the lattice enclosure (3) around the octagonal sanctum through the surrounding rooms (4) around the marble building over the marble platform and (5) over the red sandstone courtyard. Inside the precincts of the Taj is a building known as the 'nakar-khana' or the **drum house**. Such a building is absolutely redundant in a tomb neither is there system to have beating of drums and other instruments in the Islamic way of worship. Beating of drums and playing other instruments is an absolutely essential part in Hindu worship and if the Taj was originally a temple, then such a drum-house is an essential feature.
16. **Cowshed** : If one goes straight out by the eastern gate (Jagdishpura gate) and turns left to walk along the wall about 50 yards, one comes to an opening to the left which leads into the ancient royal cowshed (Gaushala). It is known as Gaushala even to this day. The Gaushala was obviously required since the Taj was a temple and particularly a Shiva temple, where offerings of milk or Abhishek of milk is quite common.
17. At the western and eastern ends of the Taj entrance, near the Jagdishpura gate and Delhi gate are two identical octagonal pavilions sheltering tombs of the maid, Stiunnissa Khanum (attendant of Mumtaz) and Sarhandi Begum, one of the other queens of Shahjahan, in fact the one he married before Mumtaz. If Shahjahan had constructed the Taj, exclusively for his favourite wife, Arjumand Banu Begum, he would never have buried his other wife in the same precincts. Moreover a queen and a maid have identical tombs only because Shahjahan had readymade buildings for burial. Also surprisingly enough these have kitchens attached to them. Kitchens are redundant in a tomb. The front face of the kitchens have the traditional welcome signs of the Rajputs like Ilyachidan, Guladan (Cardomom pot, rose water can) decorated on them. Such signs are also seen in the Dig Palace near Bharatpur. (Photo No. 6). Why would a grief stricken Shahjahan put welcome signs on his building - it is impossible to explain psychologically. The only explanation that stands to reason is that since the Taj Mahal was a very famous Shiva temple, thousands of pilgrims were visiting the place every day. For the ordinary travellers/pilgrims, the 300 or so rooms which surround the main quadrangle in front of the entrance gate, were provided for accomodation. For the kings and other V.I.P.'s who visited the Taj on pilgrimage, the two special pavilions which now contain the tombs of Satuinnissa Khanum and Sardhindi Begum were provided and hence the welcome signs of cardomom pots and rose cans which are present in these pavilions. Also these pavilions are at a good height above the ground, and secluded, and could, hence only have been used as guest houses for important visitors.

We have seen so far that by following the two axioms that a building is erected for a purpose and that every building naturally bears the paymaster's imprint, it is quite easy to determine that the Taj could not have been built by Shahjahan as a tomb, but is a very ancient Shiva temple which was simply occupied by him for burying his dead Mumtaz.

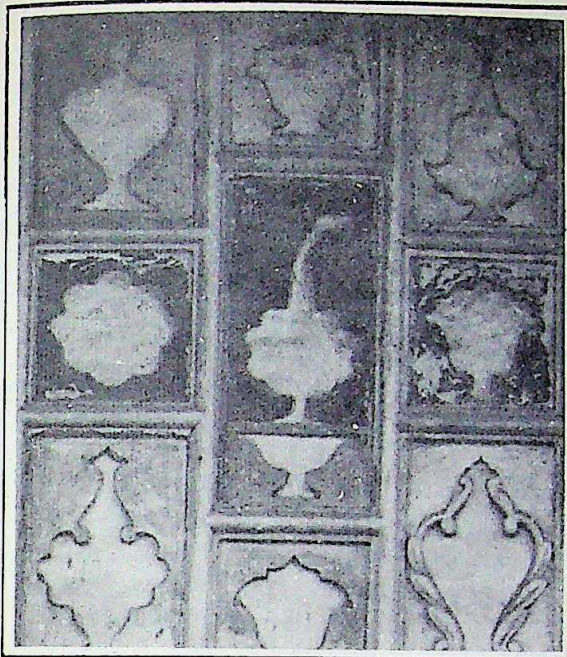


Photo No.15 : Traditional Rajput welcome signs seen on the front face of the kitchen of Taj

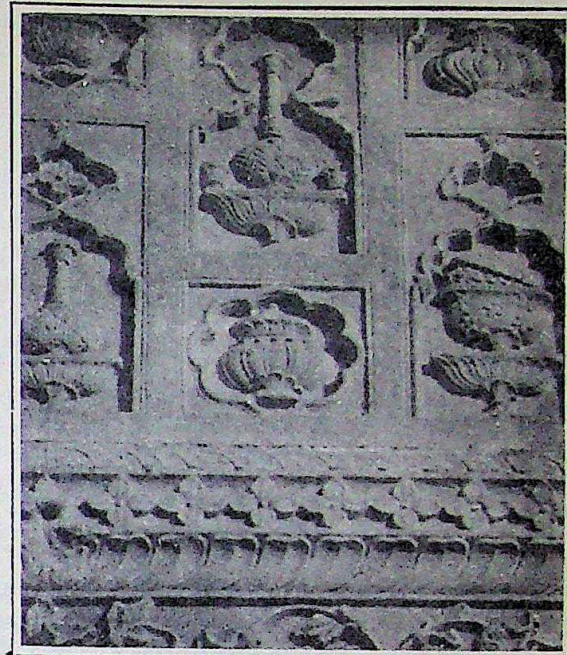


Photo No.16: Welcome signs seen in the Dig Palace, Bharatpur

Some misconceived notions about the Taj and Hindu Architecture in general :

1. That the Taj has been built according to the Indo-Saracenic School of Architecture: This concept has sprung from the mistaken belief that the Taj Mahal has been built by a Muslim monarch, using Hindu artisans. We have already seen how the Taj is in fact Tejo Mahadevalaya, a Shiva temple and is has never been built by Shahjahan. It has been designed entirely according to the Hindu system architecture and follows this in both form and symbolism totally - it is as much Muslim in character as Saint Paul's Cathedral in London or the Vatican in Rome. The scheme of the design of the Taj and its buildings evolves from the Hindu traditional symbolism of PANCHARATNA or PANCHABHUTAM i.e. the five elements: Earth, Air, Fire, Water and Ether which are the basic elements in matter on our planet. This composite structure made up of five parts is styled Pancharatna or Panch-Prasad (literally five shrines) in other words, four subsidiary or smaller structures, placed at the corners of the terrace, together with the main building standing in the centre of the self-same terrace constituting the Panch notion. The Taj therefore, with its four corner so called minars (Deep Stambh-lamp post) is irrefutably this type. The interior coincides with the exterior - that is to say, there is a hall in the centre with the four subsidiary chambers at the corners. Analogously too, this planning is evident on the roof, from the middle of which rises the great dome with the four kiosks.
2. The dome of the Taj is Islamic and Hindus did not know how to construct domes :

Both these statements are erroneous and based on the belief that since the Taj has been built by Shahjahan, naturally the dome must be Islamic in character. The dome of the Taj is what is described as a 'bulbous' one.

It is held at the base by a **lotus** within its unfolded petals. The PADMA (Lotus) which sprang from the navel of the God Vishnu, and gave birth to Brahma, Creator of the world, has played a dominant role in the formulation of Hindu architectural principles; this is employed both as a constructive and decorative element. All domical and semi-domical arches and apsidal constructions are its derivatives. As a decorative element it appears in the Asanas or seats of the Gods; also in the bosses of spandrels of arches, BASES OF DOMES (as in the Taj) and their finials etc. Many examples of domes resting on a lotus are to be found in the rock-cut temples at Ajanta and Ellora, which date to a period much before Islam was even born. One such example is in Cave XIX where a bulbous dome rests on a lotus. Another example of a dome on a Hindu temple is to be found in the Chandi Sewa temple at Prambanam in Java, which has an arrangement of domes strikingly similar to that of the Taj, i.e., the pancha-ratna style, with the main dome resting on a lotus. The date of the completion of the Chandi Sewa temple given by Sir Stamford Raffles and accepted as correct by Mr. Phene Spiers, is A.D. 1098, nearly five and a half centuries before the Taj was supposed to have been begun by Shahjahan and more than a century before any Muhammadan dynasty had established itself in Hindusthan. This tradition survives in Hindu temple building even to this day. (Photo No.). The Taj dome follows exactly in form and symbolism to the ancient Hindu Shilpa-sastras. Above the ad'hithana or base which contains the cell or shrine of the deity there are three main groups of members. First there is the griva, the neck of the dome, which is the drum or polygonal base on which it rests. The griva is crowned by a projecting cornice called the lupa-mula. Above this is the Shikhara, or main portion of the dome itself, which is bulbous shaped and springs from a composite lotus moulding consisting of three parts, two rows of lotus petals connected by a bead-moulding called the mala-baddha. The shikhara is surmounted by the stupa or pinnacle, which has two principal members, the Mahapadma (inverted lotus) or great eight-petalled lotus joined to the shikhara by a moulding called the pattica, and the kumbha or kalasha, the symbolic water-pot. On the other hand an Islamic dome never rests on a lotus, neither is there a lotus on top, because these flowers and concepts have no acceptance and place in Islam. Another distinctive characteristics with Islamic dome is that the pinnacle is a comparatively insignificant ornamental feature, generally nothing more than a metal spike carrying the ensign of Islam (crescent). (Photo Tanjore temple No. 44).

3. Hindus did not know how to make arches :

This assertion is also entirely false. Admittedly, most examples of this construction have been lost for ever through the wanton destruction of monuments are by the Mohammedans, yet still there are arches to be found at Buddha Gaya, Konch, Bhitargaon, Dumli and elsewhere which prove without fear of contradiction that Hindus had a perfect knowledge of construction of arches. Horse-shoe and Trefoil types of arches are to be found at Ajanta and Ellora.

4. In order to confirm that not only the Taj but all so-called Islamic buildings in India built by this or that Muslim Sultan are in fact earlier Hindu temples or palaces, built entirely according to the Hindu Shilpa-sastras and simply occupied by Muslim invaders, we quote from Muslim chronicles, of the period 11th century to 14th century which themselves very frankly

admit that they did not know how to construct the buildings mentioned above and in fact carried away artists from India for this purpose.

(a) It was in the Gandhara country that Mahmud of Ghazni and his successors had the centre of their power, and Hindu builders were employed in constructing 'the palaces and public buildings, mosques, pavilions, reservoirs, aqueducts and cisterns' with which Mahmud's capital was adorned beyond any city in the East.

(b) Alberuni the Arab historian who visited India in the beginning of the eleventh century expressed his astonishment at and administration for the works of Hindu builders. He says "Our people when they see them, wonder at them and are unable to describe them, much less to CONSTRUCT ANYTHING LIKE THEM.

(c) Sultan Mahmud of Ghazni in spite of his detestation of Hindu idolatry, could not refrain from expressing his admiration for Hindu builders. Ferishta tells that after the sack of Mathura he wrote to the Governor of Ghazni extravagantly extolling the magnificence of the buildings and the city. There are here he said, a thousand edifices as firm as the faith of the faithful; nor is it likely that this city has attained its present condition but at the expense of many millions of deenars nor could such another be constructed under a period of two centuries." When he returned to Ghazni, he brought back 5,300 Hindu captives, doubtless the greater number of them masons and craftsmen, for building the magnificent mosque of marble and granite known by the name of the Celestial Bride.

(d) In the Zafar Nama of Sharafu-D Din Yazdi, a biography of Taimur, the first successful Moghul conqueror of India has been written in A.D. 1424. It says"on the same day December 17th, 1398, all Old Delhi was plundered. Such of the inhabitants as had escaped alive were made prisoners. For several days in succession the prisoners were brought out of the city, and every amir of a tuman or kushun took a party of them under his command. SEVERAL THOUSAND CRAFTSMEN and mechanics were brought out of the city, and under the command of Timur some were divided among the princes, amirs and the aghas who had assisted in the conquest, and some were reserved for those who were maintaining the royal authority in other parts. TIMUR HAD FORMED THE DESIGN OF BUILDING A MASJID-i JAMI IN SAMARKAND, HIS CAPITAL, AND HE NOW GAVE ORDERS THAT ALL THE STONE-MASONS SHOULD BE RESERVED FOR THAT PIOUS WORK".

In the end it should be mentioned that this tradition continues to THIS DAY, and Hindu/Indian artists, craftsmen and architects along with those of other nations are hired by Arabs, Iraqis, Iranians and other Muslim rulers in the heart of Islam to build their homes, mosques, palaces factories. etc.

To conclude, we would like to say that all evidence including Shahjahan's own admission in the Badshahnama, point to the one fact that the Taj Mahal, as we see it today, was the ancient Tejo Mahadevalaya, a Shiva Temple, mentioned in the Vishwakarma-Vastushastram, as 'Tejoling' existing for centuries before Shahjahan, and simply usurped by him for its immense wealth (which such temples always had, such as Somnath in Gujarat, attacked and plundered by Mahmud of Ghazni for its wealth) and later for burying his queen Arjumand-banu Begum.

MORE ABOUT SYMBOLISM

Research wing of Thane branch of Institute has come across some important information of symbolism of dome. Dome is considered as a Muslim concept. Institute differs with this in principle. It is purely a Hindu concept and is seen extensively in the construction of buildings, palaces, temples in the past. Following information will help to strengthen the Institutes views and will help researchers to interpret the relevant information.

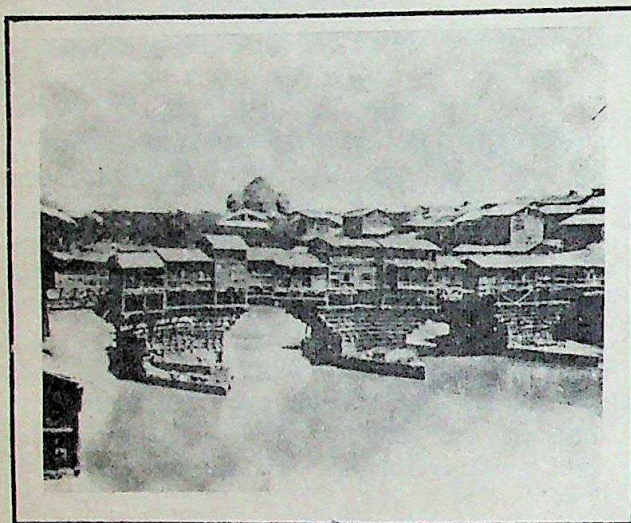
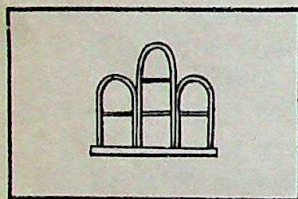


Fig No. 1 : Temple Dome
← at Srinagar, India



←
Fig. No. 2 :
Church Windows

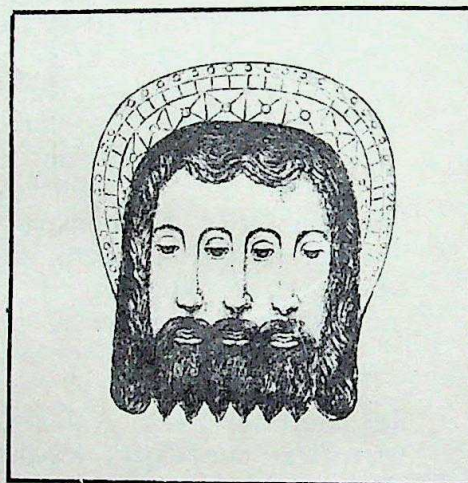


Fig. 3 -The Trinity, invented at Salerno, in the XIII Century.

"This shows the dome of a temple in Srinagar (Fig. 1), the capital of Kashmir, in India. It represents the three members of the phallic trinity. This form is also occasionally seen in Church windows, built in triplets, with the middle section longest; its origin is the same as that of the dome."

"Such windows can be seen in a Church on Grand Avenue in St. Louis; a sketch of such windows is shown above : (Fig. 2)"

The information is from the book 'Sex and Sex Worship' (Phallic Worship) written by Mr. O.A.Wall, M.D., Ph.G., Ph.M., published in 1919 by Henry Kimpton, London (page 388-389).

The page 472 of the same book gives following information :

"Church Windows, niches, etc. are often made in shapes to suggest the YONI, and frequently serve as recesses for the housing of religious statuary.

The page 391 of the same book contains a photograph of the TRINITY invented at Salerno, in the XIII Century. The commentary given by the author is as follows :

"The illustration shows a very anthropomorphic conception of the Trinity which originated among the monks of Salerno, whether the idea had probably been brought by some missionaries returned from India in imitation of Hindu Trimurthy, in the XIII Century. The same form of Trinity was found as an altar place in catholic churches in the Philippines, when the United States acquired from Spain."

In the next issue we will give you some more information from the same book.

Indian Peacock Throne

By Dr. K.N.S. Patnaik

There is a long controversy about the existence of the famous Peacock Throne. Many discussions appeared in Organiser, Readers Digest, and various News papers on this topic. Let us see the actual truth about it.

The Peacock Throne was supposed to have been built by Shahjahan. His official Chronicler, Mulla Abdul Namid Lahori wrote in 1634, that the Peacock Throne was 3 yards long, 2 1/2 yards broad and 5 yards high, and set with jewels worth 86 lakhs of rupees. The canopy had 12 emerald columns. On top of each pillar were 2 peacocks thick-set with gems. Between each pair of peacocks, was a tree set with rubies, diamonds, emeralads and pearls. The throne cost 10 million rupees. The throne had 11 recesses, the middle one being for the ruler himself.

This very description itself shows that the throne was not built by the Moghul Emperor, since birds and designs were anathema to the Muslim Religion. The Throne used to be in the Taj Mahal alias Teje Mahalaya, a vast Temple-cum-Palace Complex under the Hindu ruler Mansingh Dynasty, and Shahjahan grabbed the palace with its contents including the Peacock Throne, under the pretext of construction of a muslim mausoleum for his dead queen. This is clearly stated in the Endshanasa, the official Court Chronicle of Shahjahan. The very fact that the throne had 11 recesses shows, that the Hindu Kings used to sit on the throne along with their queens and children. A Muslim King never sits with his queens and sons. So, some ancient Hindu Ruler who might be having 9 sons and a queen might have constructed the Throne. It might be a Maha Padma Nanda who had 9 sons, or, even earlier the great Victorious Vikramaditya. Research has to be made in this aspect to trace the original Builder.

The description clearly shows a number of Peacocks (nett 2 in number), and between each pair of peacocks were three bedded with jewels.

In 1663 : Bornier, a French traveller had seen it, and described it as a throne supported by 6 feet of solid gold sprinkled over with rubies, emeralds, diamonds and other jewels valued at 4 1/2 million pounds. 2 Peacocks covered with jewels and pearls were well conceived.

So, in a matter of 19 years, the throne was denuded of some peacocks and gems. Shahjahan began removing the precious jewels slowly.

In 1665 : Tavernier, professional French jeweller, saw it and described it. The throne was of the shape of a bed 6 feet long, and 4 feet wide, supported by 4 gold feet, 20 to 25 inches high, from the bars above which rose 12 columns to support the canopy. The bars were decorated with cresses of rubies, emeralds, and pearls. 3 steps led up to one of the longer sides of the throne, on which

there were 3 golden cushions. Round it were suspended a mace, a shield, a bow and a quiver of arrows. In all there were 108 large rubies on the throne, and 116 emeralds. The 12 columns supporting the canopy were decorated with rows of splendid pearls, which were the most valuable part of the throne. The inside of the canopy was covered with diamonds and pearls, and had a fringe of pearls all around it. On the 4-sided dome stood a Peacock with large bouquets of gold inlaid with precious stones on either side of it. The Peacock's tail was made of sapphires and other coloured stones, the body being gold inlaid with precious stones, having a large Ruby in front of the breast, from whence hangs a pear shaped pearl of 56 carats. On the front side of the canopy was a diamond from 80 to 95 carats weight with rubies and emeralds round it. Placed in front of the throne at the sides, were 2 umbrellas of red velvet embroidered and fringed with pearls with sticks 7 to 8 feet high, covered with diamonds, rubies and pearls. The value is about 6 million pounds.

This description clearly shows the Hindu origin. The crests of rubies and emeralds is the Holy Swastika. 12 columns and 108 rubies have a special holy religious significance in Hindu Tradition. Mace, shield, bow and arrows were all Hindu arms used in Pre Muslim and even earlier Muslim days. In the Moghul period, they were out-dated.

Now in 2 years, that is in the interval between 1663 and 1665, the throne was still further denuded of its riches. The recesses were removed, and it was made as a bed. 2 feet were removed. The length and the breadth of the throne was diminished.

In 1739 : The Persian Invader, Nadirshah asked the-then Moghul Emperor, Mohd. Shah, to give the Peacock throne to him, and on his refusal, invaded India, and took the throne along with more than 7 million pounds worth of treasure.

The throne had a canopy called Tent of Pearls, which is an exquisite silk-piece embroidered with diamonds, and the borders were tasselled with laces decked with priceless pearls. After Nadir Shah's death, Agha Mohd. Shah saw in the treasure, broken down and piece-meal portions of Peacock Throne. Most of the jewels were removed from it. So, the Moghuls and the Persians had almost dismembered the once-famous Peacock Throne into a skeleton, which still retained some splendour.

In late 18th Century : The throne fell in the hands of the British, who wanted to send it to England via either Bombay or Madras, maintaining complete secrecy on ship 'Gresvener' along with 3 million pounds of treasure. The throne was 6 feet high, and 4 feet wide fashioned entirely out of the hand beaten gold, encrusted and studded with rarest gems, and the throne was packed in a big case. The ship left in the first week of June 1782 with Army Officers. The ship left Trissemalee on June 13th, and near the coast of Africa on 4th August 1782, a hurricane struck the ship, and the ship wrecked near the Lambasi Rocks in the East Coast of Africa. The ship had split apart, though the passengers were able to reach the shore. Rescuers from Europeans and Africans came and tried and failed. In 1798, Captain Bligh came and tried in vain to salvage the ship.

In 1890, another salvage team tried to take out the treasure, and although they actually walked on the timbers of the ship, the attempt did not succeed. Since then several attempts had been made, including one by Sir Arthur Cerns Dyle.

In 1921, a most effective trial was again made by one expedition which tunnelled to the ship, but then the tunnels were flooded, and so the efforts were abandoned. The wreck is now lying under 10 feet of sand, and 38 feet of water in Indian Ocean. The latest attempt in 1951 returned with the evidence of treasure in the shape of gems, gold and silver coins.

Thus so far, 16 attempts were made to recover it.

Reader Digest in February 1970 :

John Frazer reported that the Peacock Throne is a long, low couch with golden legs, overhung by a jewelled and enamelled canopy which rested on 12 emerald pillars. On the top of each pillar, 2 peacocks blazed besides a tree of diamonds, rubies, emeralds and pearls. So, this description is from the various Travellers' Memoire as described above.

Organiser D/24-12-1967 : The Organiser Secret Service says that the throne must be at Iran till at least November 1943 and an American Army Intelligence Officer, Mr. Robert Guy of Officers Strategic Service had visited Teharan and had taken a Colour Transparency in Kedaehreme of the Throne, and the slide was shown to some in Delhi. The throne was studded with hundreds of emeralds, each of the size of coat-button. It approximately weights 500 kgs. of gold and another 100 kgs. of precious stones, with 2 peacocks on either side. The author of the article says that this throne must exist somewhere, and it must have disappeared during 2nd World War along with Shah, when Russian occupied Iran. He says that Shah and his spouse must have known it, and it might have been hidden in some underground supersecret spot. Or, in the alternative, he says that the USA President might have taken it to Fort Knox to preserve along the gold reserves, and the President knows its present stay.

This is a highly doubtful statement for the reasons enumerated in the above paragraphs, the probably the slide was of an earlier portrait of the original Peacock Throne. It cannot be expected of a country like USA not to reveal the existence of the Indian Peacock Throne, if it really has.

Hindustan Times November 30, 1967 : This paper has reported that Iranian Ambassador, Dr. Jalal Abdeh told in the Rotary Club in Delhi on 29th November, that there is no Indian Peacock Throne in Teheran, and expressed that it never reached there, or having reached disappeared soon after. This statement confirms the above facts.

THERE IS ANOTHER PEACOCK THRONE IN TEHERAN : There is another Peacock Throne now at Teheran. It is named Takht-e-Taus constructed by an earlier Persian Monarch. It is named after an American Sweetheart called Taus, which co-incidentally means a Peacock in the Persian tongue. The throne has no peacocks depicted on it, since the Taus name originates in a lady. This throne is used for coronation purposes of Iran Shahs. It is a tinsel thing made of silver, a partly gilded with gold.

Life in November 27, 1967, has reported that it is 7 feet high and covered with 267343 jewels. It has no peacocks.

So, the original Indian Peacocks Throne built by our ancient Hindu Kings, which is now lying in Indian Ocean, must be excavated and brought back to its original Homeland INDIA.

Question Box

This publication is related to the objectives/activities of the Institute, which involves intelligent participation from readers. The subjects of interest are open for investigation and thinking. It is likely that individuals who are specialists or nonspecialists will have queries, questions which can be submitted for publication. This will serve to communicate the same of other readers. Readers having probable answers/suggestions can send the same to us for possible printing. Write to us your query objectively. Suggestions are welcomed.

We have presented to you some queries which were received by us in the last issue. We are printing the comments from our readers here.

Answer to Question No. 1

The sap juice from creeper 'SOMA' is the sacred drink of the Vedas. No ritual can be performed without 'Soma'. In fact portion of Rigveda is entirely allotted for ritual prayers to Soma.

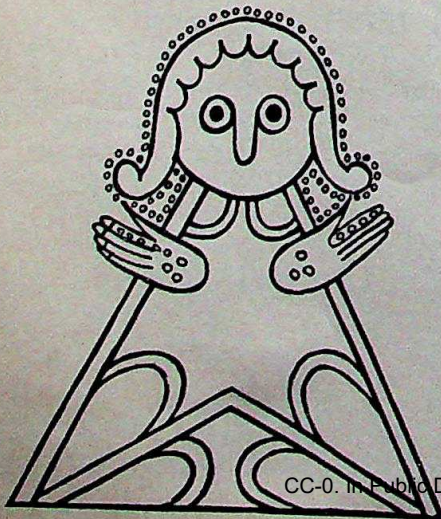
The use of gum resin 'GUGGULA' for offering in Yag or Yagna as mentioned in Atherva Veda and Taitraya Samhita. It is being used for this purpose till to date. Also Guggula and many other sap juices are used in Ayurvedic medical preparations since Vedic times.

Answer to Question No. 2

Paniniya Sanskrit was being spoken at the time of Panini himself primarily in the area where he lived (North & North West - now in Pakistan) by educated persons.

It is clear from Panini's Astadhyai itself that this was the position. Some Sutras are specifically devoted to the spoken language - the two varieties of this speech are also mentioned as belonging to Eastern Region and Northern Region (Prachya and Udichya). Panini was conversant with both and both were considered as good Sanskrit speech. In fact Panini is conscious of writing a grammar of a language in use and not of a past language. He refers to Vaidik language separately.

- Prof. Dr. Jashwanti Dave
S.N.D.T. University, Bombay 20



This issue of 'Itihas Patrika' contains an article emphasizing the role of symbolism. Interpreting Historical research data Only thorough study of that particular civilization will help us to understand symbolic meaning behind various figures and sculptures.

We present here a very interesting Gothic Art from Medieval Christian Church.

Readers can send their interpretation of this figure.

CORRESPONDENCE

'Itihas Patrika' is receiving letters of appreciation and criticism both continuously. It is not possible to reply each and every letter. These letters always will act as a source of inspiration to us.

Some important outward and inward correspondence is as follows:

1. Mr. P.N.Oak, New Delhi
2. Mr. V.S. Godbole, London, UK.
3. Mr. L.N. Agarwal, 603, East, 30th Avenue, Vancouver BC Canada
4. Dr. P.N. Sharma, Delhi
5. Prof. D.D. Mishra, Kharagpur,
6. Dr. Vasant Rao Deshpande, Pune
7. Pandit Jitendra Abhisheki, Bombay
8. Dr. Ashok Ranade, Mr. V.R. Athavale,
Dr. (Mrs.) Padma Vardhan, all from Bombay

INWARD :

1. Kashmir Vidya Bhavan, Srinagar.
2. Mr. M.H. Raval, Ahmedabad, has congratulated the Institute for starting such a journal and has offered his services to the best of his capacity.... He writes "If you accept, I will send you note of some of the buildings (Muslim Monuments) having Hindu scriptures I would like to request you to permit me to translate some of the articles in Gujarati particularly of Red Fort, Humayun tomb and Harappan Script"
- 3.

Dear Dr. Bedekar,

18.7.1982

Thank you very much for sending a copy of 'Itihas Patrika' dated 30th June, 1982.

I liked the front page very much and the article in relation to that. It should be well published.

I liked the article, 'Hindu influence on America' from page-90 even more. I congratulate you as you procured the theme from Arab Times - Kuwait.

Please note that I have put forth the same theory in my वास्तव रामायण . I attract your mind to the first line of the last para of page 90 where it is stated 'Some time about 6500 to 5100 B.C. there was a great war in India'. I have proved that took place on 16th Oct., 5562nd year BC by Astronomical calculations. It is surprising that my date fits in well in the said period of 6500 to 5100 BC.

I have also shown that Nagas went to America after महाभारत in जनमेजय Era because he did सर्पसत्र and killed many नागा people.

I think you should try to get address of Ron Anjard and write him about my research. This is better done in the capacity of an Editor of इतिहास पत्रिका. If you give me his address I will also write to him. This is important for our

cause because if the foreigners accept our theories, our people will accept. That is the typical Hindu mind.

I wish you the best success in your work and I will do my best to help you.

I would like to attract your attention to Indian Express dated 17th July, 1982 where a report from Gwalior is given under the heading of 'Aryan Migration Theory Disputed'. Dr. Dwarikesh has expressed the same views as mine that Aryans are from India and have resided in India from at least 15,000 to 30,000 years BC. I have theorised this in वास्तव रामायण on the ground of Literary evidences while Dr. Dwarikesh based his theory on archaeological evidences.

I think dates of Ramayan and Mahabharat will be good topics for lectures or seminars. I am ready to give lectures or to participate in the seminar in Thane and invite scholars from all over India.

Thanks,

My best wishes to all your co-workers,

Sd/-

(Dr. P.V. Vartak)

M.B.B.S.

521, Shanwar Peth, Pune 411 030

Within 2 days after the letter from Mr.P.V.Vartak we received a letter from Mr. B.Y.Pendse a very senior and vigilant member of the Institute. He had sent us a clipping from Nagpur Times of 15th July, 1982.

ARCHAEOLOGISTS' REVOLUTIONARY CLAIM :

ARYANS ORIGINATED IN INDIA :

GWALIOR, July 14 (PTI) : It is now almost established that Aryans did not come to India from Siberia or from Central Asia but were inhabitants of India and they spread to other parts of the world through India.

The pre-historic paintings dating back to about thirty to forty thousand years BC recently discovered at Pahargarh in Morena district of Madhya Pradesh in the terrain of Vindhya mountains, by Dr.D.P.S. Dwarikesh, an archaeologist at western Michigan university, USA, have proved that the paintings found in the Indus valley civilization and that Pahargarh rock paintings were identical.

Talking to newsmen here today, Dr.Dwarikesh claimed that the findings of a historian Maxmullar mis-informs that Aryans migrated to India in 15000 years B.C. because the identical rock paintings at Pahargarh were dated back to thirty to forty thousands years B.C. which had established that Aryans were living in India in Gangetic valley much earlier than 15000 years BC and the theory of Mr. Maxmullar was not correct.

No mention in the books, manuscripts and other literature found in Indus valley, was made by those scholars that they had fought wars and defeated kings of various kingdoms in and outside India.

He said Maxmullar himself confessed to a friend in a letter a few days before his death that the migration of Aryans to India, as he established, was politically motivated.

The pre-historic Pahargarh rock paintings, he said, might mark the pre-history of Indian language, writing and also hold the key to the origin of Indian astronomy and lunar calendars used by the previous generation.

The paintings may also be ideographs denoting the period when ideas and thoughts evolved in the human mind, Dr.Dwarikesh said.

As the chief investigator of the paintings, he said, he had divided the cave paintings into four parts of this region. Pahargarh, Sheopur, Shivpuri and Gwalior and the main work was expected to start after the rainy season.

SEMINARS AND CONFERENCES

SEMINAR ON SCIENCE & TECHNOLOGY IN HINDU TRADITION :

This one day seminar held on the 26th June 1982 in the Gadakari Rangayatan Thane was a grand success. More than 300 delegates registered their names and attended the seminar from the beginning to the end. This seminar was first of its kind to be held at Thane in many years. People from Thane, Dombivali, Kalyan, Pune, Bombay and other districts had come in large numbers and listened to the speakers with rapt attention.

The morning session was presided over by the eminent Sanskrit Scholar Mr. S.B.Velankar. After Sharadastavan (शारदास्तवन) Mr. M.Y.Gokhale welcome the delegates and the participants. Mr.Velankar in his inaugural address said that if the Sanskrit pandits and Vedic Scholars sit in their own ivory towers of knowledge and study for themselves the Vedic literature it is of no use to the Society. There is a gulf between the common man on the one hand and the scholars on the other. This gap has to be bridged. Wrangler Chandratrey presented his paper on Mathematics. He said that the study of vedic knowledge & literature is sanatan (सनातन) i.e. continuous, unending. Being a mathematician of international repute his speech received applauses from the audience.

Prof. S.K.Abhyankar, a noted professor in mathematics described the contribution of Aryabhat, Bramhagupta and Bhaskaracharya in the field of mathematics. He pointed out that the so called pythagoras theorem is Indian in origin and this Greek philosopher studied in India.

Prof. M.B.Pant took the delegates to astronomical heights by his findings about the creation of comets. The Rugveda Sanhita gives detailed description of the phenomenon of the formation of this peculiar astronomical development.

Mr.Gosavi of the hand made paper Institute, Pune, exploded the myth that the art of manufacture of paper is Chinese. With detailed and exhaustive evidence he proved that the paper industry started first in India and then this technique travelled to China and other countries.

The most absorbing lecture was delivered by Dr.P.V.Vartak of Pune. He is a noted Physician and Surgeon and has deep rooted interest and study of vedic literature and 'Srimad Bhagwat'. The science of embryology was in a very developed stage in India as early as 5000 BC. About 33 verses in Bhagwat Purana described the growth and development of a human embryo from the stage of fertilisation, formation of head, body, limbs, heart etc. All these confirm with the findings of modern medical science.

The second session was compared by Dr.S.V.Sovani, who is I.C.S. ex-chief-Secretary of Bihar Government and also ex-Lokayukta of that State. He has traced down the developments in metallurgy in the old Sanskrit literature, particularly the Vasavadatta's Subandhu. He illustrated his findings with particular reference to the wrought iron pillar near the Kutubminar, Delhi. This was followed by the presentation of a paper on nuclear physics and vedic literature by Dr.R.P.Thatte. He has found clear references to the Atomic Theory. The electron, protons, neutrons, their cycle of rotation and time reimbursements in the Rugved Samhita.

The next two papers were on Architecture and temple construction. Dr.P.P.Apte of the Deccan College with the help of Charts & Slides explained the Vastu Purush Mandal Science. Dr. K.K.A.Venkatachari of the Anantacharya Institute gave a comparison of the science of temple construction with that of a human body.

Mr.Hemant Gokhale, an Engineer from Kanpur presented a slide show to prove that the Taj Mahal is a actually a 'Shiva Temple' captured by the Muslim ruler, Shahjahan. He explained in detail how the octagonal plan of the Taj. The Lotus and Trishul designs of the decorative wall panels, window borders, the serpent (Nag), the motif mango leaves in a water pot, and the pinnacle (ककस) of Trishul are all of the Hindu tradition. This left an impact on the minds of the listeners.

Dr. S.V. Sohoni concluded the session with his revelation of the references to the Thane town and places in Thane District in the Sanskrit epic, 'Raghu-vansh'. The afternoon session ended with a thanks giving speech by Dr. Vijay Bedekar.

On the same night Mr. Salil Shankar presented a sitar recital in his usual entertaining and echanting manner.

Sanskrit Day (4.8.1982) Celebrations at New Delhi

Sanskrit Vibhag of the Ministry of Education and Culture of the 'Government of India' organized this function at the National Museum on the Janpath at 6.00 p.m. The meeting began with a Sanskrit prayer after H.H. The Sankaracharya of Sringeri had taken his seat on the dais. Smt. Sheila Kaur, Minister for Education and Culture inaugurated the event by reading her Hindi speech which had been circulated to the audience. She stressed the importance of Sanskrit and the steps taken by the Government in this respect.

The senior head of Sringeri Math who was the Chief guest spoke in low Tones in Sanskrit on the greatness of this language and its place in Indian life. The Junior Sankaracharya emphasized in forceful Sanskrit how this ever-fresh flow of language was the chief architect of Indian life through the ages and needs efforts at present to sustain it.

The Presidential address was delivered by the Defence Minister Shri Venkata Raman in English. He mentioned his habit of reading Sanskrit in bed and illustrated how Tamil owes a lot to Sanskrit while offering a vote of thanks in humorous Sanskrit was all grace and charm. Shri H.K. Joshi, Education Adviser also spoke a few words. The introductory speech was given by Pt. Mandan Mishra of the J. P. Sanskrit Mahavidyalaya, Varanasi.

adviser for Sanskrit in the Ministry of Education assisted in conducting the proceedings.

Thereafter the entertainment programme was introduced. Deva Vanee Mandiram of Bombay had been invited with their troupes of children to give their programme 'Balgeetam Ramacharitam' - musical songs based on Ramayana in Sanskrit. The book was inaugurated during the day's proceedings. Eight children from Bombay gave this superb performance for 45 minutes. The programme was produced by Smt. Veena Godbole and directed by Shri Velankar, the author of the songs and the President of 'Deva Vanee Mandiram'. For a 2 hours programme the time allotted feel very short and the audience desired to have more of it. All the participants were awarded a token (SAMAI) while Shri Velankar was presented with a bronze Ganesh Murti and was described as modern Valmiki. He conducted the children's programme adding Sanskrit Commentary.

NEWS IN BRIEF

Seminars :

The most important event of the quarter is the one day seminar on science and technology held at Thane on the 26th June 1982. This unique seminar was attended by a large number of delegates and speakers of eminence participated under the presidentship of the noted Sanskrit Scholar Shri S.B.Velankar and Dr.S.V.Sovani. We have given elsewhere the details of the deliberations of the seminar.

Full text of the speeches will available in a cyclostyled form at a nominal cost of Rs.25/-. A double cassette set of the abridged proceedings of this nine hour seminar will be available for Rs.100/-. Interested members may contact the Institute office at Thane.

Bi-Weekly lectures :

Many of the Members were suggesting for a long time that the institute should expand the scope of its activities. Though rewriting the history is the main object of the institute, it is very necessary that the people should be acquainted with the traditions of ancient culture, the rich vedic literature and the treasure of knowledge that we have in store, which remains unexplored.

As a first step towards this end it was decided to arrange lecture series as the 'Introduction to vedic literature'. This responsibility was assumed by Mr.S.B.Velankar, the former president of the 'Devavani Mandiram' and editor of the Sanskrit Monthly 'Geervansudha'.

The lectures provide background information to the members in and around Thane. Being held in a small class room, it is possible to establish rapport between the speakers and the audience.

The topics dealt with were the shruti, the smriti and the puranas in that order. The first lecture was on the 18th July 1982 and Mr.Velankar covered the 'Vedas' (Rugveda, Yajurveda, Samveda & Atharvaveda) being the oldest form of literature. The most important shruti being the Rugveda and its samhitas. Nobody knows who composed these Vedas, nor the time when these were written. That is why they are called Apourushey. (अपौरुषेय).

The second lecture was on the Upanishads on the 8th August 1982. The Upanishads are last in the series of Samhita, Brahmanas, the Aranyakas and Upanishads. These are a result of the intensive training of the pupil in a Gurukul.

The third lecture covered the various 'Puranas'. The important known puranas being eighteen in number a few important topics only were dealt with on the 29th August 1982. These lectures were very educative, informative and were presented by Shri Velankar in his simple and lucid manner. We hope to continue such lectures on various other subjects also.

Visits :

We have many enthusiastic members in the UK, Mr. Lalwani was on a visit to India. We had the opportunity of having an exchange of ideas with him, said that visits by some speakers of the institute to England and places would be helpful in mobilising the activities of the Institute in the continental countries.

Mr. Athawale is in the I.I.T. at Kanpur. He was at Thane last month and the members had the opportunity of listening to his views on Taj, the Kutub-minar and other monuments.

Next Seminar :

The seminar on 'Music and musical instruments in Hindu traditions' to be held on the 25th September 1982 at the Gadkari Rangayatan Thane has aroused a great curiosity. The seminar will have 'Pt. Vasantrao Deshpande' as the Chief Guest. The other participants include Pt. Jitendra Abhisheki, Dr. Dinakar Kaikini and Dr. Ashok Ranade, Dr. Ramnathan (Madras), Mr. Bhaskar Chandavarkar, Dr. Padma Vardhan, Dr. Tarlekar, Mr. Gore etc.

Itihas Patrika Vol.2, No.3 will be released on the same day.

INDIA'S SPECIAL MISSION

by

Mrs. Annie Besant

The late Mrs. Annie Besant, the most learned British woman and a great friend of India, said fifty years ago:

When the nations of the earth were sent forth one after the other a special word was given by God to each, the word which was to express to the world the particular message of each. To Egypt in olden days, the word was Religion; to Iran the word was purity; to Chaldea the word was science; to Greece the word was beauty; to Rome the word was Law; and to India - the eldest born of His Children, He gave a word that summed up the whole in one, the word Dharma - It is too difficult to translate the word in English. It briefly means a code of Duty, Duty towards God, Duty towards His people, Duty to society, Duty to animals and birds which can also mean love for all the creation.

India has preached this message of love for nearly fifty centuries.

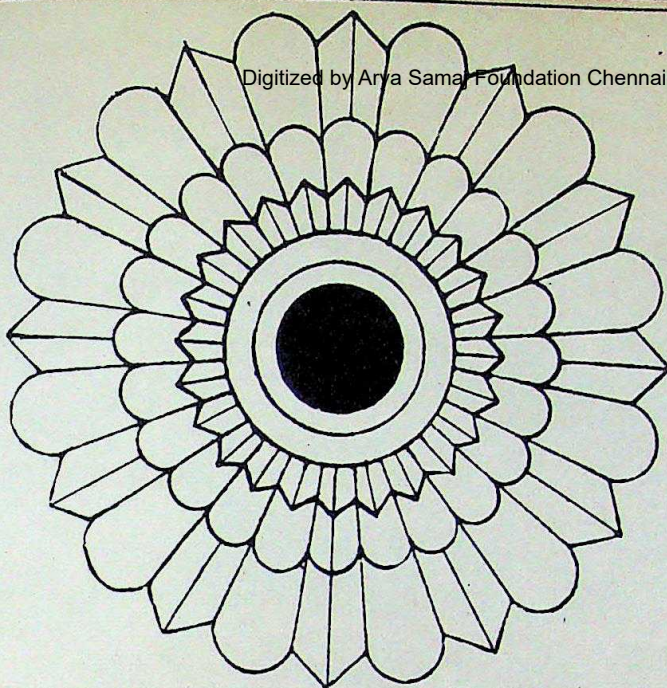


Fig. 2.

←
Enlargement of the
classical LOTUS
FLOWER in full
bloom under Fig. 1.

each petal representing an 'Hora' i.e. an hour on a twenty-four hour dial.

Kutub Minar is in fact our ancient Dhruva Stambha (Dr.D.S.Trivedi also calls this by the name Vishnu Dhruva) the central observation tower of the ancient Hindu astronomical observatory.

Vertical projection lines drawn from the mid points of stone-flutings on the top of each story of the tower to the horizontal plain at its base create a lotus flower similar to what can be seen from the sky over the top of the tower - bottom figure. The dimensions are given in the figure and if one can exactly make a dummy of the tower in paper and press it from the top what you get is twentyfour petal lotus flower in your hand. Never in the past such a thrilling research was undertaken or conceived by any architect or archaeologists.

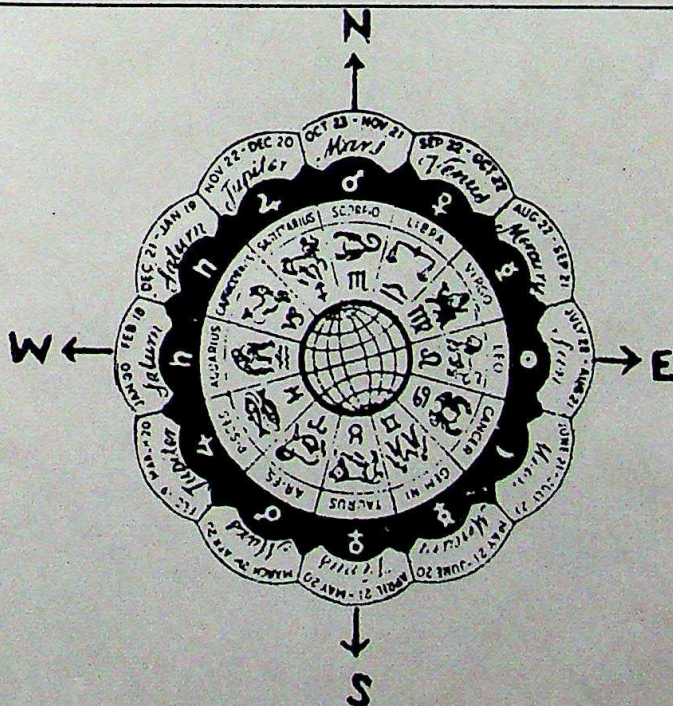


Fig. 3

ASTRONOMICAL DIAL

Notice the black band with 24 segments, each representing an 'HORA' or an hour. The black band is similar in outline to the black band.

PAST BUILDS FUTURE

Children of India, I am here to speak to you today about some practical things, and my object in reminding you about the glories of the past is simply this. Many times have I been told that looking into the past only degenerates and leads to nothing, and that we should look to the future. That is true. Out of the past is built the future. Look back, therefore, as far as you can, drink deep of the eternal fountains that are behind, and after that, look forward, march forward and make India brighter, greater, much higher than she ever was. Our ancestors were great. We must first recall that. We must learn the elements of our beings, the blood that courses in our veins; we must have faith in that blood and what it did in the past; and out of that faith and consciousness of past greatness, we must build an India yet greater than what she has been.

- Swami Vivekananda

"INDIA - MOTHER OF US ALL"

"India was the motherland of our race and Sanskrit the mother of Europe's languages. She was the mother of our philosophy, mother through the Arabs, of much of our mathematics, mother through Buddha, of the ideals embodied in Christianity, mother through the village communities of self-government and democracy. Mother India is in many ways the mother of us all."

The Eminent Philosopher Will Durant (USA)

*Institute
for Rewriting
Indian History*

THANE-branch...

118
25-11-83
क. वे. प्रान्त संस्था
प्राप्ति दिनांक

इतिहास पत्रिका

Itihas patrika

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मु. वि. का. सं.
संस्कृत काँग्रेस

Sho-ten or Kangi-ten :
twin embracing form
of Ganesa

For details see inside.

GANESHA IN JAPAN AND CHINA

The picture on front page is of Lord Ganesha (sho-ten or Kangi-ten) from Japan.

JAPAN

Lord Ganesha is very popular god in Hinduism. Various theories exist regarding the origin of Ganesha. Though there was no direct contact between India and Japan. Japanese culture and philosophy bears a deep impact of Indian philosophies. Prof. Basil Hall Chamberlain has rightly said that the question of Indian influence on Japan is vast and somewhat obscure, no proper assessment of the subject has so far been attempted. Prof Hajimi Nakamura acknowledges Indian influence clearly and he says, "without Indian influence Japanese culture would not have been what it is today" Buddhism migrated to Japan but it did not reach Japan directly from India, it passed through China and Korea. Brahminical divinities migrated to Japan only in the Buddhist garb and as a part of Buddhist pantheon?

Lord Ganesha was worshipped in China, Japan and many other Asian countries, Ganesha is found in two basic forms in China and Japan 1) The single elephant face form known as Binayaka (Sanskrit Vinayak) and (2) Twin form representative two elephant-headed deities embracing each other, called Sho-ten or Kangi-ten (Kuan-Shetien). In China Estoeric Kangi - ten form was more popular than Binayaka form. The Kangi-ten images are preserved in a kind of box and are worshipped in secret without exposing the deities to the ordinary devotees. One member of the double bodied Kangi-ten images is considered to be Female. Most of the Kangi-ten images are in the embracing form but a few are found placing the two elephant deities back to back. Alice Gelty notes one more esoteric aspect of Ganesha in which Kangi-ten is to be visualised as having one body with four arms and four legs. There are various, subforms of original two varieties. There are also various legends on the origin of the twin Vinayaka or Kangi-ten. It is interesting to note that the image of double bodied Kangi-ten or the male and female embracing Vinayakas is not found in India at all, though female forms of God Ganesha popularly known as Ganesani or Vinayaki are found in India.

There are more than 200 temples in Japan where images of Sho-ten or Kangi-ten are worshipped.

It was an important custom to make an alter to Shoten and shower oil over its image, in the puja performed in the month of late July every year in the imperial palace. Sho-ten is worshipped for various purposes in Japan, to gain fortune or success in business. Merchants of Kansai worship Sho-ten in Hosan-Ji temple in mount Ikomei in Nara. Biggest temple of Sho-ten is seen in Osaka. The permanent priest is employed in the temple to offer prayers every day.

CHINA

Ganesha reached China through central Asia and Chinese Turkastan. Ganesha reached China at a very early date than Japan. There are two early Ganeshas in China 1) A fresco in rock cut caves at Tun-huang (2) A stone image carved in rock cut temple at Kung-hsien. The former one can be dated to 6th century and is seen with other Hindu deities. The sun the Moon, Kamdeva and Navagrahas. The latter one is dated to 531 A.D. on the basis of inscriptional evidence. As in Japan the same two principal forms of Ganesha are seen in China.

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| 1. Editorial | 66 |
| 2. Phychiatric Thoughts in Ancient India (By Dr. Ravi Abhyankar) | 67 |
| 3. Natya and Nrtya - A perspective on Inter-relations (By G.K. Bhat) | 70 |
| 4. Indian Dance within the Framework of Barata's Natya (By Dr. (Smt.) Kanak Rele) | 73 |
| 5. Writing in India - Ignorance and Reality (By L.S. Wakankar) | 78 |
| 6. Book Review - The Age of Shankaracharya - a new interpretation (By Dr. Arun R. Joshi) | 83 |
| 7. London Calling (By V.S. Godbole) | 85 |
| 8. Studies on Indian History and Culture - (By S.D. Kulkarni) | 91 |
| 9. Question Box | 93 |
| 10. Correspondence | 96 |

Editorial

Human mind is a complex phenomenon and continuous efforts of adepts from the beginning of human existence till today are in process in finding out its character and qualities. Psychologists, psychiatrists, spiritualists, philosophers and various others give different definitions of mind and its character. The human mind can hardly remain entirely free from bias, and decisive opinions are often formed before a thorough examination of a subject is made. Greed, anger, happiness, sorrow, fear, boldness and shyness are few prominent characters of human mind. We need all these to keep the mind balanced. Exhibition of any one of these characters in excess or less disturbs the homoeostasis. We are concerned more with the boldness and the shyness of the Indian mind. By and large every Indian is very shy which is unique in the world. His shyness reaches the heights of mountain when the word "Hindu" is uttered. He starts shivering and becomes angry and nervous and the only antidote is to call him back "Indian", whereby he becomes euphoric and quiet. All learned people of India, scholars, scientists, social reformers are struggling hard to detach themselves from this word "Hindu". Next, every Indian is very shy towards his history. He feels we are in jet age, we have landed on the moon and may soon land on the Venus. How history can help in all this? We should become more modern and science-oriented. That is what India needs and not history. Unfortunately, after making all efforts to neglect and forget our own history, culture and religion, India hardly can boast any scientific contribution to the world during last two hundred years. It will be worthwhile quoting Madame Blavatsky's comments on History and Science.

A "Scientific Treatment" of a subject is no guarantee for its "historical basis", and with such scarcity of data on hand, no philologist, even among the most eminent, is justified in giving out his own conclusions for historical facts. No doubt, the eminent Orientalist has proved thoroughly to the world's satisfaction, that according to Grimm's law of phonetic rules, Odin and Buddha are two different personages, quite distinct from each other, and he has shown scientifically. When, however, he takes the opportunity of saying in the same breath that Odin was worshipped as the supreme deity during a period long anterior to the age of the Veda and of Homer, he has not the slightest "historical basis" for it. He makes history and fact subservient to his own conclusions, which may be very "scientific", in the sight of Oriental Scholars, but yet very wide off the mark of actual truth. The conflicting views on the subject of chronology, in the case of the Vedas, of the various eminent philologists and Orientalists, from Martin Haug, down to Max Muller himself, are an evident proof that the statement has no historical basis to stand upon, "internal evidence" being very often a Jack-O-Lantern, instead of a safe beacon to follow."

Our view of history and religion are moulded and are influenced by the country's present social and political atmosphere. Can history continue to become victim of this politics and shyness of ours? In future, it will be too late, if we

'do not act' now. We will have to learn from our history, if we want to protect and retain our geographical limits. Let us not be shy but be proud of our history and dharma.

The cover story of this issue gives lot of new information on "Lord Ganesha in Japan and China". Contributions of noted scholars, Dr. G.K. Bhat, Dr. Kanak Rele and Dr. Ravi Abhyankar on Dance, Drama and Psychiatry respectively will add considerably to our knowledge of these sciences. We are happy to announce a new series of articles "Tajmahal and the great British Conspiracy" by Mr. Godbole, in "London Calling".

The seminar "Sanskrit Outside India" was organised successfully by the Institute's Thane branch on 4th September 1983. We have received seventeen papers from different countries which include China, Japan, Belgium, Poland, Canada, Italy etc. complete proceedings and the correspondence of the seminar is being printed by the Institute (Book I and II). In the next issue of Itihas Patrika we will print some interesting papers from India and foreign contributors which will 'give the reader an idea of the amount of work' done by the foreign scholars towards our history, culture and Sanskrit language.

Phychiatric Thoughts in Ancient India

By Dr. Ravi Abhyankar

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INTRODUCTION

Ayurveda, the ancient Indian science of medicine is directed towards positive health. It aims at studying man in his social, religious, seasonal, climatic and regional environment. It is known as Ashtanga Ayurveda because of its eight disciplines. Bhoot vidya, one of them, refers to the study of psychological and emotional disorders.

After studying Ayurveda in general and Bhoot vidya in particular, one observes that there is more emphasis on maintenance and preservation of normal physical and mental health than on the treatment of any disease or illness. Moreover the role of life style, life goals, personality, dietary, cultural and social habits in maintaining health is stressed. Medications have been assigned a secondary role. We have now understood the limitations of modern medicine. Most of the illnesses except acute infections require long term treatment e.g. Diabetes, Hypertension, Cardiac disorders, Rheumatic disorders etc. It is only recently that physicians trained in modern medicine have studied the role of personality, life style, dietary and social habits in genesis and perpetuation of these disorders. One may say that ancient Indian medicine begins where modern medicine ends - when the acute phase of an illness is over and efforts must be directed to maintain normal health and well-being.

Definition of Health and Normality

Health and normality have always remained elusive to define. The presence of health goes unnoticed, it is only the disease (dis-ease) or illness which is noticed immediately. Normality or health has been variously described as absence of illness, presence of average health, presence of ideal health, health as adaptation etc. None of these definitions is completely satisfactory. World Health Organization (W.H.O.) has defined health as 'not merely the absence of disease or infirmity but positive physical, mental, social and spiritual health'. However this definition is ambiguous, idealistic and has no relevance to reality.

Patanjali has defined health as optimal utilization of one's physical, intellectual and emotional faculties to maintain harmony with self without undue pre-occupation with the environment. This definition is easily the best among all other definitions. It takes into account capabilities of an individual and emphasizes harmony with self. It stresses to avoid undue and excessive comparison with others which is a major source of unhappiness.

Sushruta has not defined health but has elaborated certain parameters of health. They are (1) Samdosha - the equilibrium of body humours, (2) Samagni - uniform healthy digestion, (3) Samadhatu - normal body tissues, (4) Malakriya - Normal process of excretion, and (5) Prasanatmanendriyamana - coordination of functions of body-organs, mind and soul to maintain happiness.

Structure and Function of Mind

Kapil muni has discussed in detail the constituents of human being consisting of twenty five elements.

- A. Panchmahabhutas - the five great elements
 - (1) Prithvi (Earth)
 - (2) Jala (Water)
 - (3) Vayu (Air)
 - (4) Akasha (Sky) and
 - (5) Tejas (Sun)
- B. Sense Organs :
 - (6) Eyes
 - (7) Ears
 - (8) Nose
 - (9) Tongue, and
 - (10) Skin
- C. Motor organs or Activity Generating Organs
 - (11) Hands
 - (12) Feet
 - (13) Speech
 - (14) Excretory function, and
 - (15) Reproductive Function
- D. Tanmatra or Perceptual processes -
 - (16) Vision
 - (17) Hearing
 - (18) Odour
 - (19) Taste, and
 - (20) Touch
- E. Directive Elements -
 - (21) Cognitive apparatus - helps to process and appreciate experiences received through sensory organs and tanmatra.
 - (22) Intelligence
 - (23) 'I' concept
 - (24) An element which is source of all.
 - (25) An element which directs, creates, maintains and organises.

Patanjali (Figure 1) observed that there is constant rhythmic interaction and harmony between all the elements of mind. He emphasised that a person should learn to introspect and to look at himself objectively.

The shatripus (six foes) - Kama (lust), Krodha (anger), Lobha (greed), Mada (Pride or aggression), Moha (desire) and Matsar (jealousy) or the primary instincts increase vulnerability of an individual. These can be compared to the Id in Freudian terms.

Life Style and Life Goal

An individual was prescribed certain nodal functions according to his age and social status; which were known as four Ashramas. The Brahmacharyashram, covered late childhood, adolescence and young adulthood. The individual was supposed to reside with his teacher (and his family) along with other students - known as Gurukul (clan of the teacher). Besides formal education, they were taught martial arts, religion and morality. The teacher taught the students according to their ability and inclination. A student was also expected to participate in the day-to-day household chores cooperatively with other students.

In Grihasthashram, an individual established his household and raised his family. It is quite comparable to today's life of adults. He was directed to pursue Dharma (Religion), Artha (Money), Kama (Sex) and Moksha (Enlightenment and Emancipation of soul).

In Vanprasthashrama, an individual was supposed to relinquish his desires in the material world and retreat to a quiet place. He still maintained interest in his family affairs and offered his family members counsel and guidance whenever solicited. In Sanyasashram the detachment from the earthly affairs was complete and the person spent his time in spiritual activities and in contemplation. If this system is followed today, the problem of generation gap and disturbed family relationships would be greatly reduced.

The Chaturvarna (four categories) system emphasized that a person take up a vocation which suited his temperament, physical and intellectual abilities. The four basic vocational categories were Brahman (engaged in religious, philosophical and intellectual activities), Kshatriya (engaged in physical activities and in defence), Vaishya (engaged in business, farming or self employed, artisan etc.) and Shudra (menial labour). Of course over a period of time this system degenerated and became a tool of exploitation and discrimination against the weak. Each basic vocational type was advocated an archetypal mode to achieve moksha. Brahmins were advocated Bhaktiyoga, Kshatriyas - Karmayoga and Vaishyas Rajyoga.

A person was extorted to keep only a quarter of his earnings for himself, second quarter for any unsolicited guest (symbolizing the needy and underprivileged individual), third quarter for cow (symbolizing mother earth and concern for animal kingdom) and the last quarter for the priest (symbolizing the religion and the state). This system is not much different from today's direct and indirect taxation.

There were some philosophers like Charvak who advocated materialism. His advice was to enjoy life here and now without any regard for the consequences - Rnam kritva ghritam pibet (may you borrow and enjoy ghee). Though some did follow such bohemian life style it was not done on an organized scale.

The System of Trigunas and Tridoshas

The complementary triads of Trigunas (Sattva, Rajas and Tamas) and Tridoshas (Vata, Kapha and Pitta) represent dimensions of personality and constitution respectively. The food and diet was also classified according to this system to indicate foods which facilitate or inhibit the gunas or doshas.

Trigunas or Personality Types :

- Satvika - intellectual, pure, strong, healthy, possessing long life and equanimity.
- Rajasik - emotional, passionate, fiery and restless.
- Tamasik - vegetative, ignorant, dull, indolent (comparable to mental retardation as is known today).

Tridoshas or Constitutional Types :

Vata - asthenic body build, tall and lean.
Pitta - pyknic body build, short and obese.
Kapha - athletic body build, muscular, well built.

Effect of Diet :

Food should be adjusted to subdue the dominant humour.

Satvik - facilitated by food which is sweet, agreeable to taste.

Rajasik - facilitated by sour, pungent, salty, spicy food.

Tamasik - stale, incipid, rotten, foul smelling food.

Vata - is subdued by sweet, acid and salt, aggravated by pungent, bitter, astringent.

Kapha - is subdued by pungent, bitter, astringent; aggravated by acid and salt.

Pitta - is subdued by astringent, sweet and bitter, aggravated by pungent, acid and salt.

PSYCHIATRIC DISORDERS

Etiology :

The following factors were described as causative.

- Weak will and nervous temperament.
- Carelessness about diet.
- Lack of healthy habits, indulgence in wrong activities
- Preoccupation of mind with 'shatripus',
- Perpetual infatuation with something,
- Exhaustion, wasting of physique.
- Demonological possessions (theory rejected later.).

Determinants of psychopathology - are demonstrated in Table 1.

Nomenclature and classification

Mental illnesses were named after Gods and devils instead of naming them after dominating qualities, unmad was a term for psychosis.

The terminology and clinical picture does not correlate well with the modern terms as we use and understand them. However approximate and loose correlation is as follows :

Endogenous disorders - provoked by humours or tridoshas.

- Vatonmad - schizophrenia
- Pittonmad - mania
- Kaphonmad - depression
- Tridoshonmad - depression.

Exogenous disorders

- Diseases termed as Bhujang graha vyadhi, Rakshasa graha vyadhi, Pishachcha graha vyadhi, Asura graha vyadhi etc. resemble schizophrenia.
- Daiva graha vyadhi, Yaksha graha vyadhi and Gandharva graha vyadhi resemble mania.
- Pitru graha vyadhi resembles depression.

YOGA AND MENTAL HEALTH

Patanjali defines yoga as Chitta Vritti Nirodha (cessation of the turbulent forces of the mind). Abhyasa (regular practice) and Vairagya (detachment) are essential to master yoga. It

aims to lessen the five kleshas (afflictions) - avidya (ignorance), asmita (egotism), raga (personal likes), dwesha (personal dislikes) and abhinivesha (possessiveness).

Yoga consists of eight steps. The first two steps Yama and Niyama are social and ethical in nature. Next three Asana, Pranayama and Pratyahara are methods to discipline the individual. The last three, Dharana, Dhyana and Samadhi are the crucial steps.

1. Yama - comprises of five abstentions :
(a) Ahimsa (nonviolence) (b) Satya (truthfulness), (c) Asteya - (nonstealing or avoidance of misappropriation in thoughts and actions), (d) Brahmacharya (sexual abstinence, some interpret it as controlled sexual activity) and (e) Aparigraha (non-acquisitiveness).
2. Niyama has five observances : (a) Shauch - purity in thought, word and action, (b) Santosh - contentment, (c) Tapas - self denial, not to pamper the body, (d) Swadhyaya - self enlightenment, objective study of self, and (e) Ishwara - pranidhana - submission to God's will, being one with God.
3. Asana - implies right posture conducive for meditation. Usually padmasana or sukhasana are the prescribed postures.
4. Pranayama - emphasizes right breathing technique - regular, slow breathing with proper pauses.
5. Pratyashara - to keep oneself away from visual, auditory, sensory or any other stimuli so that they may not disturb meditation.
6. Dharana - means concentration.
7. Dhyana is meditation.
8. Samadhi is the ultimate step which implies contemplation leading to enlightenment.

GITA AND MENTAL HEALTH

Gita alongwith upanishadas and Brahmsutras form Prasthanatrayi (scriptural trinity). Gita is based partly on Ishavasyopnishad, kathopnishad and the philosophical systems of Kapil's - Sankhya and Yoga. The eighteen chapters of Gita with over seven hundred verses form an inset in the Bhishma Parva of Mahabharata. Gita period is interpolated between the end of Upanishadic period and the elaboration of shat-darshanas (the six systems of Indian philosophy - Sankhya and Yoga, Nyaya and Vaiseshika, Mimamsa and Vedanta) i.e. around 3rd and 4th Century B.C.

Gita is the forerunner of the modern concept of tripartite mental functions, namely cognition (dnyana), conation (karma) and effect (ichcha or emotionally tinged desires or bhakti). The inaugural verse of Gita, which incidentally is the only one from Dhritarashtra -

'Dharmakshetre Kurukshetre samaveta yuyutsavah
Mamkah pandavas chaiva kim akurvata Sanjaya'
(Gathered together at kurukshetra, the field of
religious activities, what, O Sanjaya did my war
inclined sons and those of Pandu do) - is a fine and

Digitized by Arya Samaj Foundation Chennai and eGangotri

elegant simile that epitomizes the natural state of affairs of human mind and the disturbing forces within it. The mind of man can be likened to be a veritable battle field. The whole of Gita is in reply to this question.

The personality in Gita is compared to a chariot drawn by horses - while the horses represent sense organs and buddhi the charioteer, the reins denote the mind. This concept has its source in kathopnishad. Gita advocates the attainment of a state of evenness of mind - samatham, its steadiness - sthit pradnya and peace (shanti).

Gita illustrates a classic form of psychotherapy. Symbolically Krishna represents the master healer of the minds of humanity while Arjuna symbolises patient in a state of anguish. Gita depicts arousal of dejected, gloomy Arjuna who is torn between intellectual doubts, ethical dilemma and filial bondage. Arjuna's arousal is from three areas of inactivity - from ignorance to knowledge, from apathy to a positive feeling, from inertia to purposeful activity. It is important to note that the healer Krishna did not force the ideas on to the pupil but suggested to him that he has discussed certain things but it was up to the latter to act as he likes (Yatha ichchati tatha kuru). In modern psychotherapy also, patient is not taught or forced to do certain things but is encouraged to choose positive and viable option after intellectual and emotional discussion. The final decision to act was taken by Arjuna while Krishna only cleared his doubts. However, Krishna gave advice in such a manner that Arjuna was left with no alternative but to fight. Such type of advice which is apparently noncommittal but subtly hints towards a choice is called as Double bind in the modern terminology.

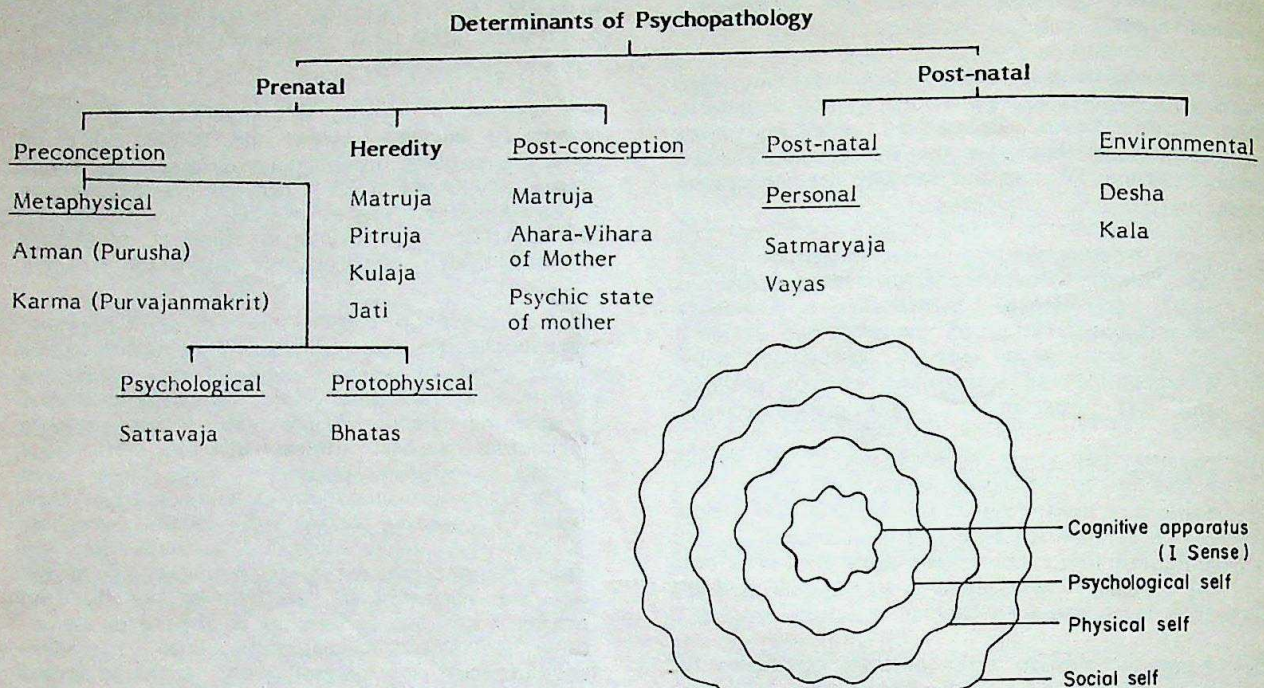
CONCLUDING REMARKS

The ancient Hindu texts - Vedas, Upanishads, Shrutis, Smrutis and Puranas house literally a treasure-house of knowledge. The time has come to perform Amritmanthan (symbolic churning of ocean of knowledge) once again to recover gems of knowledge from the ancient Hindu texts.

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TABLE I



Dr. Ravi Abhyankar
4/7, Sanghmitra Society, Chunabhatti, Bombay 22

Potanajali's concept of Mind
Figure:1

Natya and Nrtya A perspective on Inter-relations

By Dr. G.K. Bhat

- **Natya** and **Nrtya**, Drama and Dance, are in our present understanding two distinct performing arts. Though they be related to some extent, the themes and techniques of their expression are apparently different. We have in modern theatric performance a **ballet** or dance drama. But it is felt to be different from **nataka**, a regular dramatic performance with which we are familiar.

Scholars point out that dance and drama acquired distinct and separate forms in the course of evolution and development. But in the beginning they were closely allied as performing arts. In fact, drama is said to have evolved from dance. It will be interesting and instructive to examine the inter-relation of dance and drama from theoretical and practical points of view.

Grammatically, **natya** and **nritya** are both to be derived from the root **nat** belonging to two different orders. Root No.310 of the **Bhva-di-gana** gives **natya** and **nata**; no. 781 gives **nrta** and **nrtya** from which comes the word **nartaka** which means a dancer; the governing **sutra** is **nata nrtau**. Grammar thus shows a close alliance between **nata** and **nartaka**; and in popular parlance the two are often mentioned together, particularly in the context of festivities.

It is interesting to observe that playing a part in a dramatic performance was described, in ancient days, by the phrase 'dancing a drama': The actors were said to dance a drama. And a theorist of a late period explains the term **nataka** by saying that drama is called **nataka** because its performance makes the hearts of spectators **dance** with its varied entertaining devices. Significant also is Kalidasa's use of the terms **natya** and **nrtya** as synonyms. In **Malavikagnimitra** Kalidasa describes **natya** as derived from the **tandava** and **lasya** dance of Siva and Parvati in their inseparable form known as **Ardha-nari-natesvara**. The two dance masters in the service of King Agnimitra are called **Natya-carya**. What **Malavika** was learning under her preceptor is termed '**natya**' involving five-fold **abhinaya**. And the performance she gave of the **chali** dance is also termed as a dramatic performance. Obviously, the two terms are used in a closely allied sense.

The aspect that brings the two arts so close together is **abhinaya**, histrionic acting, as the **Sangita-ratnakara** points out. In theory, there is a clear difference among **nrta**, **nrtya** and **natya**. Following the direction given by **Dhananjaya** in his **Dasarupaka**, the pure dance form is **nrta**, which depends upon the rhythm and tempo of a musical beat and in which dance steps have to be in perfect harmony with the musical beats of a percussion instrument.

An example is the **Kathaka** dance. The hand movements and gestures used here resemble those used in **nrtya**; but here in **nrtya** they are only ornaments, external to the dance form. **Nrtya**, on the other hand, is a dance form which exhibits a mental state, a mood, and through it attempts also to work out an incident or a small happening. That is why the movements of the body gestures and facial expressions used in **nrtya** become a part of the dance theme. This is **abhinaya**, **angika abhinaya**, which **nrtya** shares with **natya**, along with the display of mental state or emotion. The well-known dance form called **Bharata-natyam** is a dance of this kind. Traditionally it is held that **bha** in the word 'Bharata' stands for **bhava** or emotion, **ra** for **raga** or musical melody, and **ta** for **tala** or rhythmic beat and tempo. Though the aspects of music and rhythm are common to **nrtya** and **nrtya**, **nrtya** comes close to **natya** in its attempt to exhibit an emotional sequence and in using **angika abhinaya** for the purpose.

However, **natya** covers a wider range. In the words of Dhananjaya, the difference between **nrtya** and **natya** is like interpreting a word or a thing and a full sentence or a complete happening. **Natya** or drama is an expression of the life of humanity, a picture of the acts and feelings of human beings, of their joys and sorrows, as Bharata would say. And to show such an organised whole picture **natya** uses, unlike **nrtya**, the fourfold **abhinaya**, **vacika** in the form of spoken dialogue, **angika** in the form of body movements and gestures, **aharya-nepathyaja** in the form of make-up, costumes, accessories and some stage props to suggest the scene of action, and **sattvika** or psycho-somatic **abhinaya** which expresses an emotion by facial expression and corresponding physical indication. **Nrtya** does not require this fourfold **abhinaya** because it can express a **bhava** with **angika** and **sattvika abhinaya**. With our knowledge of the developed drama we may say further that **nrtya** does not require a writtenscript because it does not use spoken dialogue as drama does; though dance may require choreography if an incident (like **Krsna's** stealing butter) or an idea (based on a poem or a verse) is intended to be represented by dance mode.

The technical difference between dance and drama, it appears, must have been quite pronounced as the two arts developed on their own. But in the early stages of drama movement the difference could not have been so glaring, as we saw earlier. The account of the first dramatic performance found in the **Natyasastra** of Bharata tells us that it used considerable music; Siva, before whom the performance was held, advised Bharata to use **Kaisiki Vrtti** which is a tender and graceful mode of acting allied to dance. Besides, Bharat himself describes his first performance as an **anukrti**, which means a mimetic performance acted with movements and gestures of the body. Drama, in its early stages, did not have a full script of dialogue; the theme or the 'story' was conveyed by a few songs; the actors presented the 'action' by poses, movements and gestures, and perhaps by improvised exclamations or some words. It is only when dramatists came forward with a full-fledged play written in complete dialogue pattern that drama must have deviated from mere dance.

Yet the Sanskrit drama does not appear to have broken away from the dance mode. What is called a 'dance drama' is a very late development in the history of Sanskrit drama and it is technically called an 'upa-rupaka' or a secondary dramatic pattern. Even then, Sanskrit drama made ample use of music, which is a feature of dance, as an accompaniment to the entire performance beginning with the opening benedictory song called **nandi** and ending with **bharata-vakya** which was a final prayer for general well-being, prosperity and also an expression of gratitude on the part of the dramatic troupe for the sympathetic response of the spectators to the performance. In between there was singing of **dhruvas**, which carried only the melody and rhythm patterns without words, as the **Natyasastra** tells us, to mark the entrance and exit of important characters and striking incidents in the play and as an accompaniment to significant moods and emotions. This was different from the songs a dramatist may use as part of his dramatic story. In fact, the musicians and instrument-players sat in a close semi-circle at the back of the stage and accompanied the actors' performance.

In the early stage, the drama began with an elaborate preliminary performance called **purvaranga**. It was partly religious in character and consisted of the worship and salutations to the deities that the Sutradhara (Stage-manager, Director and Actor) offered; it was partly musical also, as it involved singing of the **nandi** by the Sutradhara and of a number of **dhruvas** accompanying the Sutradhara's movements. From Bharata's description of the **purvaranga** it becomes clear that the Sutradhara strikes the **Vaisnava** pose when he enters the stage; when he moves in four directions to do the salutations to the deities of the quarters and comes forward to the front stage to offer flowers in the **Brahma-mandala** his steps synchronise with the rhythmic musical beat and the tunes the musicians are playing or singing. In other words, the Sutradhara's movements and poses in the **purvarange** are attuned to dance technique. In a more elaborate performance, called **Citra-purvaranga** a team of dancers entered the stage, according to the **Natyasastra**, and gave a dance exhibition to the accompaniment of loud music and showering of flowers.

With the growth of drama the elaborate preliminaries were no longer necessary, except the opening **nandi** and introduction of the play and the playwright. But the dramatic performance still needed the essence and technique of dance in other respects of histrionic representation.

A drama is not a solo performance like that of a dancer (except the **Bhava**, which is played by a single actor). Different actors can assume different dramatic roles and appear on the stage with appropriate make-up, costume and accessories. But in this respect Bharata suggests that special colours are to be used in the make-up of characters to distinguish them symbolically : For example, King-hero, gods and celestial characters will be made up **gaura** or yellowish-red; demons dark; Ganga and Himavat white; sages generally plum-coloured; Vaisya and Sudra bluish. Such symbolism is used for dresses and ornaments and hairstyles too. Heavenly men and women will have hair

piled on head and use pearls; Apsaras will appear in white; Gandharva women in red, using rubies; Raksasis in black using blue ornaments; Muni-kanya will have hair in a single braid, no jewels and dress proper for forest-dwelling; on special occasions celestial characters may wear multi-coloured garments; the king's officers will generally have clean and white dress; ascetics will dress in barks and skins and wandering ascetics in *kasaya* or reddish-brown garments, as also the Kancuki. Such a symbolism in the matter of make-up, costume and ornaments is surely suggestive of a particular technique and it is connected with the art of dance; for dance has to communicate with suggestive symbolism which is determined in theory and fixed in practice by conventions. Dance confines it to physical movements and hand-gestures; Bharata seems to have extended it to *aharya abhinaya*. The principle in essence is the same : communication by conventional and suggestive symbols.

The Sanskrit drama had to draw on the suggestive technique for representing the 'scene of action' because the use of stage props, curtains and painted scenery, and stage property was very limited on the ancient Sanskrit stage. Simple objects like stools which would be easily carried by actors were used; except a small screen, called *vavanika-javanika* or *tiraskarini*, no curtains were used, which came during the later development, probably in the tenth century A.D. So, the place of action, time, season, garden, different locations like heaven and earth, trees and creepers etc. had to be conveyed by suggestion only. This was done partly by the descriptive word used by the poet and which was a necessary part of the spoken dialogue. Where additional indications were necessary or desirable the actors had to use what Bharata calls *citra abhinaya* : that is, *angika abhinaya* which combined movement of limbs like hands, feet, head, eyes, symbolic gestures of fingers and facial expressions along with the words of the dialogue.

Bharata's recommendation for using *lasya-angas* suggests that the graceful technique of dance was occasionally used even for delivering dialogue, especially when the situation was related to love and love intrigues. The actor in such a situation played the scene with dance movements and gestures, sang or used musical accompaniment.

It appears that the Sanskrit drama relied on the dance technique in respect of (a) dramatic speeches which had to be delivered with stage conventions, (b) certain movements which were supposed to indicate a change of scene, and (c) certain actions or incidents which it was not possible to present on the stage either due to the obvious limitations of a theatre stage or for reasons of social propriety. The form of acting related to these is more or less, of the *angika* type and it is combined with the dance mode to render it suggestive. (a) Examples of the first kind are the stage directions related to *janatika* and *apavaritka* speeches. The former is a private conversation between two dramatic characters which intends to exclude all other characters present on the stage. Such a speech was delivered by a character making the *tripataka* hand-gestures; second finger near the small finger and the thumb bent, the other three fingers held

erect, and the hand held up over the shoulder. The *apavaritaka* was revelation of a secret taking the spectators in confidence; this was also conveyed by *tripataka hasta* according to Bharata; but in later dramatic practice the convention was changed, for distinction, to the character turning his or her back to the stage, facing the audience, and delivering the line. (b) As we have seen, the Sanskrit drama did not use curtains or painted scenery. So, when a change of scene occurred, it was indicated simply by the characters moving round the stage and coming from one spot to another. This walking round, *parikramana*, is a symbolic movement and suggests that the scene is changed. (c) In dramatic representation there are a number of simple actions, like plucking or picking flowers, climbing down or up a staircase and so on, which could be realistically shown as much as possible, if adequate stage property and scenery (what is called *nepathya* now) could be provided. But the Sanskrit stage lacked the material and scientific means in old days to provide all such property required for a scene; and so, such actions had to be shown by mime. The *Natya-sastra* recommends that such mimetic actions may be shown with dance mode so that they would appear graceful and charming. For plucking flowers from an imaginary creeper Bharata, therefore, suggests a particular pose (*sthana*) and a graceful movement of fingers. For climbing up or down, as for example when Urvashi comes down from the heavenly region to the terrace of Pururavas' palace, or when Candragupta mounts up to the top terrace to see the moonlight festival, the actor not only gesticulates the movement but also takes the steps with proper rhythm and movement of fingers as in a dance exhibition. Such a technique applies to chariot-ride as well.

Dusyanta pursuing a running deer in his chariot could not be represented even on a modern stage. The progress of the chariot has therefore to be shown by mimetic action and *parikramana*. Bharata would suggest that the entire movement could be acted with rhythmic steps and hand-gestures to give it a colourful and charming appearance. Like vehicles, long journey, fire or floor, actual fight or battle too could not be shown on a theatre stage. The Sanskrit drama uses the method of repotage or narration for such incidents and happenings. But when a fight is somehow shown, as Bhasa does in some of his plays, it is expected that the combatants would move in a suggestive and graceful manner akin to dance movement.

It need not be supposed that this is mere theory. We get occasional evidence from Sanskrit drama to surmise that the Sanskrit dramatists were aware of this representational technique and hinted it or used it in their written scripts, although this is really a consideration for the director-producer of a play.

One such instance is the description of the mace fight between Bhima and Duryodhana in *Urubhanga*. Bhasa reports the fight through three solders; but in the description there is a reference to the particular poses (*sthana*) the fighters strike, their approach to each other and to the *cari* or circular movement with which a fighter proceeds to meet his opponent.

The most telling example is probably the scene of Pururavas' search for the lost Urvasi in Kalidasa's **Vikramoryasiya**. The scene is written like a ballet; whether Kalidasa wrote it like this originally or changed it for some special occasion is an academic question. As the longer version of this act stands, there is music and songs are sung from the green-room during the movements of Pururavas. He approaches various objects to the accompaniment of music and with dance steps, as the stage directions clearly show. The swan, peacock etc. to whom Pururavas approaches and inquiries about Urvasi are not a part of the scenic background; they are to be represented by dancers; and Pururavas also meets them with dance steps. For prolonged scene of pathos, with only one character moving and speaking on the stage, such a technique of song and dance is certainly necessary to make the drawn-out and repetitive scene presentable and attractive. Kalidasa with his poetic and dramatic insight seems to have realised it. In my opinion, a similar technique will be appropriate for playing the scene of Sakara's pursuit of Vasantasena in **Mrcchakatika**.

In brief, the limitations and handicaps of the ancient Sanskrit stage made adoption of mime and dance technique quite necessary. To this situation must be added Bharata's concept of **natya** as a **kridaniyaka**, that is, a play-thing, an article or show for entertainment and pleasure. Realistic mode of representation, **lokadharmi abhinaya**, has to be used wherever possible; but dramatic show is a make-belief, and the stage has limitations. That is why, **natyadharmi abhinaya** can never be avoided. And it is in this respect that Bharata recommends the dance technique to lend grace and charm to theatric representation.

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Indian Dance within the Framework of Bharata's Natya

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All artistic endeavour of man are symbols through which they communicate the deep and abiding feelings and emotions which are beyond ordinary speech. Art is one of the most essential activities for the mere existence of man, just as religion is. It is the fundamental need of human beings to communicate. Bereft of the means of communicating with other human beings, a man ultimately loses all his senses and either degenerates to the animal level or even dies. Art is communication at the deepest and most lasting level.

True art has that indestructible quality which outlasts life, conditions, trends and all the changing conditions of this dynamic world. Transcending the barriers of time it affects people in a very deep and moving manner. This is true of all art and specially of dancing which, because it is totally dependent on the human body, is the most malleable art. And it is the oldest art.

Dancing in its widest sense is the personalised human reaction to the appeal of a general rhythm which marks not only human life but the universe. Dancing is an arrangement or pattern in space, as architecture and painting and sculpture are, and employs spatial rhythm; and like music, it is an arrangement in time employing rhythm. Thus dance is the only art which can be called time-space art, employing rhythm in both the spheres - audible and visual.

The earliest evidence of the art of dancing in India comes from the post-neolithic culture - Indus Valley Civilisation or the Harappan culture, which "in all its maturity was in existence at the beginning of the third millenium B.C." These are two very

beautiful statuettes, that of the torso of a male dancer from Harappa and a copper figurine of the dancing girl from Mohenjodaro. These figures not only stand testimony to a very advanced stage of the artistic creativity of the sculptors but also to the fact that dance as an art must have played sufficiently important part in the life of the people and must have been in an advanced stage of development; for these statuettes do not appear to be fanciful creations of the human body, but appear to be conveying the tremendous relationship of man's innermost nature to that of the force of the external nature surrounding him. There have been a good number of statuettes from excavations in this area but none seem to come in this class where a very definite physical attitude is sought to be conveyed.

Historically the flowering and popularity of the performing arts have fluctuated from era to era. Upon a systematic inquiry, there emerges a very definite and precise set of rules which guide these performing arts - specially music, dance and drama. Another fact that emerges is that the authenticity of any performing art is tested on the dicta of this particular set of rules. And unanimously this set of rules has been attributed by scholars of every era to a unique text called the **Natya Shastra** ascribed to the legendary sage Bharata.

The **Natya Shastra** (Science of Dramaturgy) is a unique work of Sanskrit literature. Judging by its title, this voluminous text should deal with theatre, but it is, in fact, an encyclopedia which deals with allied subjects and arts which go with the theatre and successful stage presentation. The aim, of not only art of **natya** but all arts according to the ancient Indian art thought, which can more appropriately be termed as Hindu thought, is the creation of **Rasa** (the aesthetic object) through the **Rasavada** (the aesthetic experience).

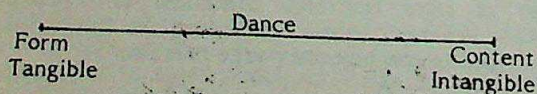
His instructions envelope chiefly

1. The dramatist
 - In the writing of his play, the language to be employed characteristics of different types of plays and the analysis of their structure.
2. The Stage manager and director
 - Their qualifications, the ritual that they follow, their duties etc.
3. The actor and the actress
 - Their qualifications, physical attributes, proficiency, characterisation, casting.
4. The puja and preliminaries
 - The entire ritualistic aspect connected with stage presentation according to Hindu thought.
5. The auditorium
 - Specifications, construction and the religious ceremony to be conducted for consecration.
6. The greenroom manager
 - Costume and make up of the different characters.
7. The music
 - Musical accompaniment for a stage presentation which include the theory of music in general, singing of songs, playing of various types of instruments, talas etc.
8. The dance
 - The dance movements appropriate for men and women and their classification.

From the above very general classification of the scope of the Natya Shastra a very significant fact emerges and that is that in Bharata's times the art of natya included dance (nrta and nrtya) and music. In fact upon analysis of the various Sanskrit plays and lexicons and grammatical works of that and the following times brings us to an indisputable and definite conclusion that the ancient Indian art of natya was unthinkable without music and dance included within it.

Here it must be borne in mind that though the two arts, dance and drama in the Indian tradition were irrevocably interconnected, they did maintain their individuality and at no given time did they get totally merged into one. But, at the same time, their technique of presentation was almost the same.

The art of dancing therefore in the context of the above discussion, would mean two distinct components.



To the Indian concept of dance, neither of the components, by itself, could sustain the concept of dance. In the Hindu tradition all art leads the practitioner as well as the beholder towards moksha, and so any physical movements without this particular motivating force would degenerate into futile exercises. Actually, to the Indian mind there is no movement without a motivating force. For us even the normal activities (Kriyas) are endowed with some inner meaning and a motivating force.

(As we study the development of dance we will observe this motivating force playing an important role in developing and shaping the form). The content of dance, logically then, down the ages was religion and the various philosophical thoughts. Because one and all, these spiritual and intellectual beliefs of the people strived to take man nearer to the Supreme and to ultimately merge with the Supreme and achieve moksha. In the process the philosophies were purely dualistic, or monistic or a mixture of both the concepts. And for those who were of a simpler turn of mind, who could not grasp the higher metaphysics provided by the lofty schools of philosophy, Hinduism found an answer in the simple mode to lead them towards the supreme purusartha of moksha.

The form of dancing is a more tangible concept. It is very easy to observe and study the form of dance as it exists today. It is also an easy task to know of the form of dancing through ages from its sculpture, painting and the evidence that is available from its literature. The form is not the constant aspect of Indian dance since it is changeable. It is the content that is constant that provides the motivating force to all the dance endeavours through the ages and also has provided the indestructible quality to Indian dancing. After all the physical manifestation of the content cannot vary to a very significant extent, specially in this case, since the content is very simple one and the most permanent of all, of providing the answer for man's existence itself.

Let us now turn to the classification of dance itself which came into currency in Bharata's time or immediately after him.

Nrta in the broadest sense of the term has been accepted as "pure or abstract dance which does not translate any words into physical movements in order to convey a definite meaning".

According to the Natya Sastra - "nrta is made up of angaharas which (in turn) are made up of karanas" and "a combination of composition of (movement of) hands and feet is called a karana.

Human anatomy would not permit a person to move his hands and feet without the other parts of the body also falling in line and perfect composition of the entire body is absolutely essential to give a harmonious effect. Bharata is conscious of this fact and thus divides the human body into angas (major limbs) and upangas (minor limbs) and terms their movements as recakas. He also prescribes certain basic "poses" for these limbs. Thus a karana or a basic dance unit would mean a perfectly harmonised cadence of movement made up of certain specified poses of the major and minor limbs connected together by recaka - and this must give an impression that the performer is "dancing". These original dance units or their subsequent and contemporary derivatives are still practised to create an atmosphere of beauty and embellishment (sobhahetu) and may convey or enhance a particular mood but without conveying a specific meaning (arthal).

Nritya :

Nritya is that aspect of dance which "is expressive of the human sentiments, which conveys a definite meaning by means of a prescribed set of gestures

and movements". It is here that the different poses of hands (hastas), movements of feet, eyes, eyebrows head etc. combine to create what is loosely termed today as "abhinaya" or expressive dance.

In the later centuries when the technique of dance emerges as distinct from drama proper, it becomes apparent that dance utilizes drama as one of its aspects in the same manner as natya utilizes dance. Similarly in the later years dance comes to be further classified into tandava (vigorous) and lasya or sukumara (gentle) types. Again, the Natya Sastra does use these words but not in the manner of this firm classification. The 4th chapter of the Natya Sastra dealing exclusively with dancing calls it tandava probably as emanating from Tanduv and lasya is mentioned as lasyanga in the chapter 20 dealing with the Dasarupakas (ten types of dramas). The later writers very definitely give the division into natya, nrtya and nrta on one hand and tandava and lasya on the other hand. But whatever the era and its classification, the components of the technique remain the same.

(i) Sattvika abhinaya :

Sattvikabhinaya is all human activity (abhinaya) which is directly the result of the concentrated mind - as arising in the 'manas', - and is employed in either nrtya or natya because of its imitating human nature. Sattvikabhinaya is that sentiment (rasa) which is created by the psychological state (bhava) of the mind of the dancer, or the actor, due to the concentration of his mind on the particular situation. This rasa permeates among the spectators, thereby enveloping them also in the concentration experienced by the dancer. Thus it is the Sattvikabhinaya of the dancer which guides the enjoyment and experience of the spectator, in whom the sentiment or rasa is created directly due to the bhava as being expressed by the dancer or the rasika.

Bharata lists eight basic emotions (sthayi bhavas) giving rise to the eight sentiments (rasas) at the aesthetic, universalised, depersonalised but intensely human level.

Sthayi bhava	Rasa
Rati	Srngara (enchantment of erotic)
Hasa	Hasya (Laughter)
Soka	Karuna (sorrow or pity)
Krodha	Roudra (Anger)
Utsaha	Veera (Courage or valour)
Bhaya	Bhayanaka (Fear)
Jugupsa	Bibhatsa (Disgust)
Vismaya	Adbhuta (wonderment)

To these was later added the Shanta Rasa which came up as a result of the intensely moving bhakti cult appealing to the masses.

Bharata also lists 22 vyabhicari bhavas or transient states.

(ii) Angika Abhinaya :

This abhinaya deals with the physical activities and movements of the body and is represented by gestures and postures.

Bharata divides the bodily movements as

(i) Pertaining to the body itself he calls sarira and is manifested through the major limbs (angas) - sira (head), vaksa (chest), kati (waist), parsva (sides), trika (hips), uru (thighs), hasta (hands) and pada (feet).

(ii) Pertaining to the face which he calls mukhaja and is manifested through the minor limbs (upanga) - bhru (eye brows), puta (eyelids), tara (eyeballs), nasa (nose), adhara (lips), cibuka (chin), ganda (cheeks), danta (teeth).

(iii) Cestakrta. Pertaining to body in general which is again of three types - sakha, ankura and suca.

Out of these types of angikabhinayas it is the mukhaja combined with the hasta that is most relevant to the conveying of ideas and the creation of rasas. This does not mean that the others have no part to play; the body functions as a whole and so the other parts of the body have to follow suit. It only means that the other parts play a secondary role.

The later texts have added one more classification and that is pratyangas where the movements of the girva (neck), bahu (arms), janu (knees) gulpha (ankles) also have been included. These works are the later works like Abhinayadarpana, Sangitaratnakara etc., a fact which confirms the premise that the post Bharata period saw the emergence of dancing as an equally important art with an individuality of its own. Dance has primarily to do with the movements of the body and thus it is but natural that the concept of angikabhinaya would receive greater importance.

(iii) Vacika Abhinaya :

This abhinaya deals with the use of speech in theatrical representation. This would include the svaras (the musical notes to be used in the songs, playing of instruments etc.) sthana (pitches), kaku (intonation) etc.

(iv) Aharya Abhinaya :

This abhinaya deals with the use of costumes, jewellery, make-up etc. in theatrical representation.

The above study brings home the fact with renewed vigour that, just as there was a tradition of the science of dramaturgy there developed in India an equally tradition bound science of dance, both being quite alien to each other nevertheless running along as two definite and distinct streams. With the passage of time, unfortunately for India, one of the streams - drama all but dried up. But the mainstream of dance continued to flow and still does. It has been able to do so because of the very definite set of rules guiding its scientific presentation thereby maintaining the exquisite beauty of our classical dance (sastriya). It must be noted here that the subsequent texts merely added to or re-interpreted Bharata's basic guidelines, they did not deviate substantially from the Natya Shastra, indicating the fact of the continuing tradition without noteworthy changes. There were of course additions to the original rules as and when the need arose in order to accommodate the variations that arose.

This problem brings us to the discussion of marga and desi. What do these two words denote? Marga means the path and desi means pertaining to a desa (an area), that is provincial. Here the art, as laid down and propounded by Bharata, is Marga art - that which shows the pathway, the high road, to be trodden for the practice and the successful presentation of this art. It is an idealistic treatise, laying down the rules for an ideal art.

Bharata's marga, idealistic art mentioned enshrined in the Natya Shastra. Bharata very often implies this fact. He lays down the generalised rules - the idealised rules and then very promptly states that these are to be presented on the stage according to the pravrtti of a particular area or province. This brings us to desi.

Thus, in the first instance, marga means that which has been laid down by Bharata as the dicta governing the practice and production of natya in general and is ideally to be applicable to the entire country. Desi is the provincial practice which is in vogue in a particular area, and thus cannot be generalised or standardised since it varies from area to area.

Examined against this back ground one begins to appreciate the unity in diversity of the contemporary classical Indian dances. In this context it would be wrong to adhere to the old four-fold classification of the major dance styles namely Bharata Natyam, Kathakali, Manipuri and Kathak. Today the scholars have already accepted the claims of three lesser known styles to be recognised as classical. They are Odissi, Kuchipudi and Mohini Attam. And the doors will have to be kept for any other style that satisfies the basic requirements to be termed a classical one.

All these dance style sprang from different areas of our country and are the products of the culture of a definite ethnic group. And yet all trace the root source of their origins to the technique of natya as first codified in the Natya Sastra. The unifying element is the common marga principles; the diversifying elements are the language, musical mode, kinetics and the overall aesthetic principle being followed. Let us have a brief introduction to each of them.

Kathak :

This vibrant dance style is very widely practised in the northern provinces of India. As such it has a very strong Muslim influence in costuming and overall aesthetics. The songs are in the Hindi dialects and very naturally the music is Hindustani mode. Kathak is noted for its fascinating and scintillating footwork which weaves outcross tempi through the sound of the bells.

Manipuri :

This style is noted for its ethereal grace and deep religious fervour. Largely practised in Manipur and the surrounding north-eastern states, this dance style is almost a way of life. Almost everyone dances it as a part of worship which is predominantly vaishnavite. The songs are in the local language - Maiteyi - and almost always depict the episodes from Krishna's life.

Odissi :

As the name indicates this dance style is indigenous to Orissa, where there is a blend of the northern and the southern cultures. This dance style is akin to Bharata Natyam and yet it has a technique all its own. Regularly performed in the Jagannatha temple, its traditional repertoire is almost exclusively made up of Jayadeva's Geeta Govinda, the exquisite love lyric immortalising the divine love of Radha and Krishna. As such it has tremendous sensuous grace and yet is extremely statuesque visually, reminding one of the Konaraka sculptures.

Bharata Natyam :

The most popular dance style today, it is a shining example of the beautiful synthesis of the Dravidian and Aryan cultures. It is the most balanced style, laying equal emphasis on nrta as well as nrtya. A solo art, it was exclusively performed by the Devadasis as a votive offering in the South Indian temples. The songs are in Telugu and Tamil and the musical mode is pure classical Carnatic. A wide variety of items can be found in its repertoire - majority of them devotional and yet some exhibiting earthly secular fervour.

Kuchipudi :

This is more of a dance drama than a solo dance style which makes a judicious use of song and spoken dialogues. It is termed as a "dance style" since the dance interludes predominate throughout the performance. It originated in Kuchipudi village in Andhra Pradesh and employs Telugu and Sanskrit languages judiciously. The musical mode is Carnatic and yet one can discern a distinct folk influence in both its music and dance.

Kathakali :

The most majestic of theatrical spectacles, this form should rightly be called "story-dance" of Kerala. Embodying within itself the highest norms of classical Natyashasttric tenets, it very surprisingly, also employs the animistic practices and rituals of its very strong prehistoric tribal culture. The themes for its representation are from the two epics Mahabharata and Ramayana and from the Puranas. Employing fantastic makeup patterns towering head gears and bellowing skirts the actor - dancer, by his superb "acting" transports the spectator to a world peopled by gods and demons - where good is always victorious over evil. The stories are in Manipravalam but the musical mode is called "Sopana" peculiar to Kerala only.

Mohini Attam :

Most lyrical of our dance styles, Mohini Attam also comes from Kerala but is a delicate solo art to be performed by women. Not necessarily a devotional art, it has a devastating charm which is quite deceptive. In fact it is a highly classical dance style, very difficult to master. Its dance units are almost exclusively the nrta karanas of the Natya Sastra performed in its peculiar spiral kinetics. The nrtya is more stylised than in other dance styles, excepting the theatrical Kathakali. The musical mode is Carnatic and the songs are in Manipravalam, Telugu and Sanskrit.

Writing in India — Ignorance and Reality

By Lipikar Shri L.S. Wakankar

The labour of Issac Tayler, G. Buehler, Max Muller, and D. Diringer who are considered to be prolific script-historians, has been appreciated; it must be admitted that they did injustice to history of Writing in India, because in the first place their knowledge about Indian texts was insufficient and also because they were wedded to the Imperial policy of belittling the Indian case. If it is due to their lack of intimate knowledge about Indian texts, it is the duty of India scholars to correct their shortcomings. Though the famous book 'The Alphabet' by Dr. David Diringer is a mine of so much information about Alphabets of the world, the textual part of it is out-dated and one-sided; Diringer wanted to, anyhow, establish that the Western alphabets are the ultimate developmental efforts and that the inventor of alphabets was an unknown Syro-Palestian Semite - "At any rate it must be said that the great achievement of the invention was not the creation of the signs. It lies in the adaptation of a purely alphabetic system, which moreover denoted each sound by one sign only.... No other people in the world has been able to develop a truly alphabetic writing But only the Syro-Palestinian Semites produced a genius who created the alphabetic writing., from which have descended all past and present alphabets. Thus the Brahmi, the great mother-script of India, the Korean alphabet, the Mongolian scripts are derived from the same source as the Greek the Latin, the Runic, the Hebrew, the Arabic, the Russian alphabets, although it is practically impossible for a layman to see a real resemblance between them (The Alphabet, 1953, pp. 216, 217)". He further remarked - "(In ancient Indian texts) Writing is never mentioned. Among the ancient Indian divinities there was no god of 'writing' but there was Saraswati the Goddess of Knowledge, learning and Eloquence" (p. 329). From references from later books like Naarada Smriti, Shukraneti, Fa-Wan-Shu-Lin (Chinese Encyclopaedia), etc. Max Mueller (Sacred Books of the East Series, XXIII, 56 FF) attributed to Brahma the Invention of Indian Writing, but according to Indian tradition it is Ganesha, the younger son of Shiva-Maheshwara who created the Crescental and logical Phonography following the Shivasootras (शिव प्रोक्तं तु मन्त्राणाम् उल्कीकृतं करं परमं) incised the Letters after the Mantras delivered by Shiva, Ganesha, Ganapati, Brahmanaspati is the First Scribe of the Gaanpatya School, and Goddess Saraswati is his wife as per Indian tradition, of which Western script-historians are ignorant. The bold, but untrue statements given below mislead the students of Indology:

- (i) There is no meaning of writing materials..... nor is there any allusion to writing during the whole of the Brahmana period..... The whole of Brahmana literature, however incredible it may seem, shows not a single vestige of the art of writing - Max Mueller, History of Sanskrit literature., London, 1859, p.500-501.
- (ii) From such facts one would conclude that at the time, that is, in the fifth century BC, the idea of possibility of writing books had not yet occurred at all. - M.Winternitz, A History of Indian Literature, Vol.1, 2nd Ed. Calcutta, 1959, p.29.
- (iii) Prof. Max Mueller's final conclusion was, therefore, that the art of writing became known to India about 400 BC in the middle of his Sutra-period and that, then and even later, it was not applied to literary purposes - Georg Buehler, On the Origin of the Indian Brahma Alphabet, 1895 reprinted by Chowkhamba Series, Varanasi, 1963, p.6.

(iv) The extensive Vedic literature gives no indication whatsoever of the existence of the art of writing in Early Aryan India Writing is never mentioned (4). Only the Buddhist literature gives clear reference to writing in ancient times (5) - Dr. David Diringer. The Alphabet, London, Ed. 1947, p.329.

Apart from the ignorance of the Western writers, they tried to misrepresent facts by misleading translations. To give an example, ignoring the Sayana's commentary which Mr. Griffith used for writing his translation of Veda, he translates the work 'Veda' as 'broom' in the following Hymn: *ताभ्याम् उद्धृत्य वेदमय कर्मणि कृणुमहे ॥६.८.१॥ यस्मात्केशान् उद्धराम वेदं तस्मिन्नतः अवदध्न ऋषिर् कृतमिष्टं ब्रह्मणो वीर्येन तेन मा देवाः तपसावतेह ॥७.२.१॥* Mr. Whitney translated it more honestly in following words: "Out of what receptacle we bore up the 'Veda', within that we let it down. What is performed by the heroic might of the Brahman, with that forever, O Gods, favour ye me here" (Whitney-Lehmann, Atharva Veda Samhita, Harvard Uni. 1905, XIX, 72, 1, p.3009).

After such misrepresentations; scholars who are in know of Indian texts, such as, Pandit G.S.Ojha, Pandit S.D. Satawalkar, Y.R. Date, Lipikar L.S. Wakankar, B.S. Naik and others have printed the textual references to 'writing' and writing materials in Rigveda, Yajurveda, Atharvaveda themselves as well as other post-Vedic texts, like Aranyakas, Brahmanas, Upanishads, Dharmasootras, Buddhist and Jain texts and epigraphs.

Some prose parts of Yajurveda are older than Rigveda hymns; Rigveda hymns are composed by different Rishis in different periods. The whole of Rigveda is composed in many metres, which are identified by the number of Aksharas (Syllables) in each line as follows :

Metre (Chanda)	Lines —	1	2	3	4	5	Total Hymns
Gayatri	Syllables —	8	8	8	—	—	2447
Ushnik		8	8	12	—	—	341
Anushtubha		8	8	8	8	—	855
Brihati		8	8	12	8	—	181
Pankti		8	8	8	8	8	312
Trishtubha		11	11	11	11	—	4253
Jagati		12	12	12	12	—	1318

Other Chandas are Pur-Ushnik 3 lines × 12-8-8, Kakup 3×8-12-8, Sato Brihati 4×12-8-12-8, Prastar Pankti 4×12-12-8-8, Ati-Jagati 4×13, Shaktwari 4×14, Ahishaktwari 4×15, Ashti 4×16, Atyashti 4×17 and so on. There are 6 hymns of one line, 17 hymns of NityaDwi Pada, etc.

To state that all these were composed without aid of writing and without aid of counting each letter is unbelievable. This suggests existence of a writing system which was, even then, as precise as the elaborate Devanagari script of today but its letter-forms might have been different. A clue to pre-Ashokan writing was never investigated by Indologists because all supposed authorities insisted that Ashoka's imperial Brahmi was the oldest vestige of writing of India and that all Indic scripts have evolved from it, with the exception of Buehler who did suspect of influence of earlier south-Indian writing practice. Allusion to writing is found in Rigveda: some mentions are as under: Rig. VII. 1. 14; VII. 15.9; IX 15.18; X. 71.4. In Yaju. I 164,45; III. 37; IX 31-24; XXIII. 57-58 The clear reference in Atharvaveda is already cited above. Instead of trying to speculate on later literary texts in which free use has been made of speculations, let us see what we get from the Grammatic tradition.

The Grammatic tradition

Shiva-Maheshwara is the most popular deity of South India; but in the grammatic tradition he is the earliest of the Grammarians, who is followed by the Grammarian Brihaspati, then by Indra, the texts of which are now lost and today the Grammar of Panini alone survives due to its brevity. While the grammar of Maheshwar was like an ocean, that of Brihaspati is compared with the size of half-a-pitcher, the Aindra grammar was a hundredth part of Brihaspati, but that of Panini is like a drop of water falling from the tip of a grass-blade.

1. In India great men are deified and so the first grammarian is identified with Nataraj Shiva; the Sound categories are attributed to Nataraja who is fond of going into cosmic dance at Tillai (in Chidambaram); the sages led by Sanak and other went to him for acquiring some device to save the Vedas from being lost, Understanding their worries Nataraja Shiva Maheshwara gave them 14 aphorisms, called Shivasootras, delivering them by striking his trinklet (Damaru).
2. Shiva Mahadeva, is described in Rigveda as a Bull who has 4 horns (Noun-Verb-Upasarga-Nipata), 4 legs (Present-Past-Future), 2 Heads (Sap and Ninga), 7 Hands (the 7 Vibhaktis), thrice bound (by Heart-Thought-Brain).
3. Shiva Maheshwara's Categories of Sound trickled down to the Grammarian Panini who, by attaching some Halant letters to them, utilised it for using it as a Key for BREVITY (Pratyahara). These Shiva-Aphorisms are variously utilised by others like Sage Patanjali for Philosophy, Nandikeshwara for Music, others for Rhythmic Art (of Tala), and so on. Huen Tsang (7th c. AD) mentions of the penance undertaken by Panini in Himalayas under advice from his Teacher Varsha and the secret of Aphorisms was given to him by Shiva-Maheshwara; this is also mentioned in grammatic Karika.
4. Padmapurana tells that Shiva taught grammar to Rama of Ayodhya - a whole Chapter 'Shiva-Raghava-Samvad' is devoted to this incident; it says that Yajurvedi is the preserver of the Books, written on Palm-leaves and they are written in Devalipi Bharati (which is not the existing form of writing called Devanagari but is the pre-Ashokan phonography, named as Maheshwari).
5. And this is mentioned in the list of 64 languages that Gautama Buddha remembered, as mentioned in Lalita-Vistar). The script Bharati is mentioned in Vedic Texts and also in Amara-Kosha together with Brahmi.
- Brihaspati's Grammar is lost totally, but Indra's grammar is indicated in later Texts: Taittiriya Samhita says - "The Speech goes away and away to get lost. It is said to be uncontrollable. So the gods asked Indra to bring it into some discipline by giving it a form (Vi-Akriti, Unique Design). Indra accepted with the condition that he will have AIR as his partner and so it was undertaken jointly by Indra-Vayu. He gave to it unique FORMS by catching it in middle. From then it is known as VISIBLE LANGUAGE".
6. Vararuchi's Aindra Nighantu speaks gloriously about Indra's role.
7. Grammarian Bopadeva also includes the name of Indra in his list of Grammarians.
8. Here it is worth mentioning that, although the first grammar of Tamil which was written by Agasthya (6500 BC according to V.G.Ramachandran) has been lost, the second grammar which is saved is by Tholakappiar which is based on earlier grammar Indrium.

9. There appears an apparent anachronism when it is seen from Western view which tries to introduce differences even in the concepts of Indian gods one conflicting with other, but from Indian view they are different variant form of The ONE (Ekam, Sad, Vipra bahudha vadanti). In addition to the Brahmanaspati Sukta of the Regveda, there is another Sukta which identifies Indra and Ganapati, while the Ganapati Atharva-Sheersha specifically makes it clear that Ganapati is Brahma, Vishnu, Rudra, Indra, Wayu, Surya, Chandrama, Brahmabhu-Bhuwah-Swaha and Aum.

10. Perhaps the Westerners deliberately take their own stand, from which they may not swerve.

Now we come to Ganesha, the First of the school of Vedic scribes who derives the name as he is the Lord of Catagories (Gana). Rigveda calls him Ganapati, Lord of Ganaa (Sound-catagories), Poet of Poets, Senior to Brahmana, Brahmanaspati. (Rg. 11, 3-1) Ganesha-Keelaka says in clear terms that He (Ganesha) incised writing and gave it to Prajapati (the Potter) inspired by the Mantras of Shiva enunciated earlier (Proktam).

11. There flourished a long tradition of scribes of the Gana-pati school and one such scribe came to write the copious text of Mahabharat for the Author Wyasa-Muni. This Ganesha appears to have introduced the Vertibar of 'A'- vowel in all Consonantal designs because we find that this feature is highlighted by Vyasa in Bhagawadgita, 'X, 23 wherein Krishna says: 'I am the common factor of A-kaar in all Letters.'

12. Late A.B.Walawalkar, who was drawn to this subject in 1922 and worked till his death on 23 December 1970, established the Maheshwari technic of logical Vowel-Consonantal forms.

The SUN, is the First representative of God in the Vedas praised by the Gayatri Mantra

ॐ तत्सवितुर्वरेण्यम् ।

भर्गो देवस्य धीमहि ।

धियो योनः प्रचोदयात्

; his circular form permeates everywhere in the Universe.

अखंडं मंडलाकारं व्याप्तं येन चरा चरम्

so is the round end of the Damaru of Shiva. The Damaru, as it strikes, gives crescents, but if you have to choose the most representatives from them for the 5 classes of SOUND - the Guttural, Palatal, Lingual, Dental and Labial, then you get TWO by 'bi-section' and THREE by 'tri-section' of a Circle; The Crescents obtained by Bisection were assigned to Guttural (क-वर्ग) and Labial (प-वर्ग) class according to the क-प (य) Sootra and those obtained by Trisection were assigned to Palatal च-वर्ग Lingual (ट-वर्ग) and Dental (त-वर्ग) classes according to चटत (व) Sootras.

Thus the Crescental Script (अर्धेदुलसिनम्) was designed by Ganesha. Vowels and Consonants were determined by the Grammarians before their designs were finalised, where as appropriate Syllables were logically formed from them (Diringer's claim that the Alpha-Bets were invented by some unknown Syro-Palestinian Semite, is funny. They received few Consonantal shapes from the Panis (Phoenicians) and Vowels were incorporated by the Greeks later).

GENENSIS OF VOWELS

In the Devanagari all SHORT MATRAS flow to Left and all LONG MATRAS go to Right, which are respectively called 'Prishtha-Matras and Anu-Matras'.

Indian phonography is Vowel-Dominant (compared to Semetic which is just consonant - Dominant); each Vowel is realisable in 3 time-scales SHORT (ह्रस्व), LONG (दीर्घ) and Prolonged (ऋतुत); all Vowels can be pronounced in Non-nasal and Nasal modes, which means Each Vowel can have 18 realisations. For representation of all these, there are Vowel-Marks. Called MATRAS or POWERS. Combination of TWO Vowels generate DIPHTHONGS. There is only ONE three-vowel combination, which is A-U-M. This AUM is the Representative of Ganesha whose image is shown through the Graphic and the Primordial Sound is respected in all Faiths as Ahum by the Zoroastrians, Amen by the Christians and Amen by the Mohammedans.

Genesis of Consonants

Note :

1. It will be interesting to note that, in the above scheme only three letters are enclosed in a Dotted Box; their exceptional design is that only in these letters ग, ण, झ. Consonantal Radicles do not touch the Vertibar, while in all other Consonantal designs they touch or cross the vertibar. This is a graphic peculiarity to point to the fact that the Writing is a 'Ganesha-Vidya'.

2. In the above chart in Period I, there is only ONE Consonantal Crescent. When the Vertibar is not clearly shown but is just assumed to be inherent, it is the ancient Maheshwari phonography. After the Vertibar is drawn predominantly the graphics becomes Deva-lipi and later Devanagari.

In the Period II extra Aspirate-indicating crescent is attached to the Letters of the Period I.

In Period III, the crescents of Period I are doubled from the end of the first Crescent.

In Period IV, similar to that of Period II, Aspirate-indicating crescent is added to letters of Period III.

Nasals of Period V are created by addition of Nasal Zero to the basic crescents of Period I.

Period VI shows formation of Semi-Vowels and period VII the Aspirates. There are many other aspects about the graphical aspects of Devanagari script but we close the subject here, for want of space.

- References -

- समुद्रवत व्याकरणं महेश्वरे। तदर्थं कुंभोद्धरणं बृहस्पतौ। कदागात्र क्षतं पुंखरे (इंद्र) कुवाग्रं विंदुत्पतितं हि पाणिनी ॥ गाथा ॥
- नृत्तावसाने नटराजराजो ननाददक्कांनवपंच वारं (१+५=१४)। उद्धर्तुकामः सनकादिसिध्दोन् एतादृमर्षं शिवसुखं जालम् ॥
- चत्वारिंशंगा त्रयो अस्य पादः द्वे शीर्षे सप्तहस्ता सो अस्य। विधा बद्धो वृषभो तोलीति मूढोवेचो मर्त्या आविवेश ॥ ऋ. IV 56.6
- पान्युक्ताहार माहेशात बासो व्याकरणार्ण वात। तानि हि पदरत्नानि संति - पाणिनि गोप्यदे ॥
- यशुर्वीरो विदोषेण पुनयेत्युक्तं सुधीः। श्री तालपत्रं लिखितं देवलिप्यन्तितं सुमम् ॥ ५४ ॥ बंधातिपचं पट्टं पुगुलात् प्रणवाक्षरं। प्रागुर्ध्वं रेखयोः प्रान्ते प्रणवस्यायं वीजिका ॥ ५५ ॥ रेखेकानु म्भेदेकं अकारं स्तस्यपाक्षरतः। क्षिरोभागं युपक्रम्य सकोपाधः प्रलंबिनी ॥ ५६ ॥ अकारः सदि विज्ञेयः पट्टिकावक्षरेखयाः। वामे यद् वक्रबिंदुं तौ इक्षर इति कीर्तितः ॥ ५७ ॥ तस्य वामे क्षिरोरेखालेखिन्या ई उवाहृतः। सर्वाक्षरे क्षिरोरेखा अवक्रा प्रणवं विना ॥ ५८ ॥ तस्यानु लम्बरेखास्यात् तदेव लुक्प्रवत्। उकारः सदि विख्यातो लुक्प्रवत् तस्य उ ॥ ५९ ॥ एवमन्यानि सर्वाणि अक्षरान्याह भारती। लिप्याऽनयेव लिखितं पुगुलात् पुनः सप्तमोऽक्षरः ॥ ६० ॥
- वायव्यपराधी अविआकृताऽवदत्। ते देवा इन्द्रमब्रुवन् इमानो वाचं विआकुरु इति। सोऽब्रवीत् वरं वृणे, यद्वायव्यं वायवे च सह युक्तातो इति। तस्माद् ऐन्द्रवायवः सह युक्ताते। ताम् इन्द्रो मध्यतोऽब्रुवन् विआकरोत्। तस्मादियं विआकृता वाक् उच्यते - ॥ तै. सं. ६-५-७-३ ॥
- पूर्वम् पञ्चमुवा प्रोक्तं शुक्लेंद्रेण प्रकाशितम्। तद् बुधेभ्यो वरुचि कृतवान् इन्द्रं नामकम्। वरुचिकृत ऐन्द्रनिघंटु ॥
- इन्द्रः चन्द्रः कदाकृत्स्नापिशली शाकटायनः। पाणिन्यमर जैनेन्द्रा अपत्यप्यादि शास्त्रिकाः। बोपदेवव्याकरणम् ॥
- V. G. Ramchandran, Mythology to History through Astronomy, Madras 1949, P. 49
- त्वं ब्रह्मा स्वं विष्णु स्वं रुद्रः त्वं इन्द्रः त्वमग्निर्देवः वायु स्वं सूर्य स्वं चंद्रमाः त्वं ब्रह्म सू र्युः स्वः ॐ ॥ गणपती अथर्व शीर्षम् ॥
- इदं गणेश कीलकम् कथितं ते प्रज्ञापते। शिवप्रोक्तं तु मंत्राणाम् ऊकीलनं करं परम् ॥ गणेशकीलक स्तोत्रम् ॥
- अक्षराणाम् अकारोऽस्ति ॥ भगवद्गीता अ. १० श्लो. २३ ॥

LOGICAL GENESIS OF THE CONSONANTS

	PERIOD I	PERIOD II	PERIOD III	PERIOD IV	PERIOD V	PERIOD VI	PERIOD VII
ORDER	BASIC	BASIC + ASPIRATE	Doubling OF BASIC	Double + ASPIRATE	Adding of Mini-Circle	Semi Vowels	Fricates
Paninian	HARD	H. Aspirate	SOFT	S. Aspirate	NASALS		
Gutturals क-वर्ग	क K	ख Kh	ग G	घ Gh	ङ N;	ह H	बिसर्ग h
Palatals तालव्य च-वर्ग	च C	छ Ch	ज J	झ Jh	ञ N*	य Y	श S*
Linguals मूर्धन्य ट-वर्ग	ट T'	ठ Th	ड D'	ढ Dh	ण N'	र R	ष S'
Dentals दन्त्य त-वर्ग	त T	थ Th	द D	ध Dh	न N	ल L	स S
Labials ओष्ठ्य प-वर्ग	प P	फ Ph	ब B	भ Bh	म M	व V	Upadhmanga

GENESIS OF VOWELS

Genesis of vowels	कंठ्य Guttural	तालव्य Palatal	मूर्धन्य Lingual	दन्त्य Dental	ओष्ठ्य Labial
अर्धवृत्तसितम् Crescental Base	ॐ	ॐ	ॐ	ॐ	ॐ
वर्ण स्वरः Vowel Forms (Vosy-ms)	अ ॐ	इ ॐ	ई ॐ	उ ॐ	ऊ ॐ
मात्रा बलम् Vowel Powers (matras)	ॐ ॐ	ॐ ॐ	ॐ ॐ	ॐ ॐ	ॐ ॐ

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Book Review

The Age of Shankaracharya — A New Interpretation

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NAVAL UDELA CHANDANSHU, written by Shri S.D. Kulkarni is a Marathi biography of Shankaracharya, a philosopher-cum-religious leader who showed the utter inadequacy of the muddled philosophy of decadent Buddhism and re-established Hinduism in its pristine purity. This biography is divided into two parts - the first dealing with the life and work of this most illustrious son of India and the latter half is devoted to determining his date. The following is an attempt to summarise the author's contentions incorporated in the latter half of the book.

Shankaracharya is known all the world over for his Advaita philosophy which is considered to be a unique and unparalleled contribution to the philosophic thought of the world. The age in which he lived is however a matter of controversy among scholars. Shri Kulkarni joins the controversy by his interpretative exposition of the related sources. In the course of his probe into the times of Shankaracharya, the author has in fact touched the entire gamut of ancient Indian history. He is strongly of the view that the Indian history as we read it today is mostly the handiwork of the European historians who knowingly or unknowingly, have distorted facts and chronology thus blurring our vision of our own history.

The European scholars have condemned Indians as lacking in historical sense and perspective. Shri Kulkarni has rightly refuted this charge. But what worries him most is the fact that even Indian scholars have, by and large, paid a lip service to these foreigners.

Besides the date of Shankaracharya, the author has briefly but adequately dealt with the views of scholars like Dr. Buhler, Weber, Maxmuller,

Fleet, Jones and a host of others on some important events, personages and their chronology in Indian history and has endeavoured to determine a new their dates. Within the space available, it would not be possible to sum up all his arguments and counter-arguments on each of them. His conclusions may only be enumerated :

1. The Mahabharata war did take place and the year was 3138 B.C.-3137 B.C.
2. The year of Chandragupta Maurya is 1532B.C. and he was not a contemporary of Alexander.
3. Chandragupta of Gupta dynasty and his son Samudragupta were the contemporaries of Alexander.
4. Emperor Ashok who embraced Buddhism is not Ashok of Maurya dynasty but Ashok of Godhar dynasty in Kashmir (1448B.C.-1400B.C.)
5. Historicity of Shakari Vikramaditya is proved and his period is determined as 101 B.C.-18A.D.
6. Adya (the first) Kalidasa (the author of Malavikagnimitra) was in the court of Agnimitra Sunga (1158 B.C.)
7. The period of Gautama Buddha is 1887 B.C.-1807B.C. and that of Mahavira Jain is 1864B.C.-1792B.C.
8. Kumari Bhatta's time was 557B.C.-484B.C.
9. Harsha Vardhan of Kanoj has not founded any Harsha Shaka in 605A.D. It is Harsha Vikramaditya of Ujjain who founded this Shaka in the year 457 B.C.

The dates of Kalidasa, Buddha and Shri Harsha mentioned have a direct bearing on the problem of fixing the date of Shankaracharya to which

Traditionally, 788 A.D. is regarded as the year of Shankaracharya's birth. The author has totally rejected this has sought to fix this date at an earlier period i.e. 6th century B.C. thus taking it back by nearly thirteen centuries. The correct year of his birth as claimed by Shri Kulkarni is the year 509 B.C.

Not that he has discovered any new evidence in support of the above conclusion. What he has attempted is the re-interpretation of already known facts. But this interpretation is original, fresh and deserves serious attention of scholars.

Let us now consider his chief arguments ad seriatum:

1. Huentsung, the Buddhist monk and a traveller from China had visited India in 619 A.D. In his travel account, he has stated that India provided the world with the light of knowledge when the sun of Buddhism has set and plunged the country in darkness. This would mean that Buddhism has almost ceased to exist as a separate religion in the seventh century India. This is also borne out by other facts. It is admitted on all hands that the Puranas assumed their present form only in the 3rd or 4th century A.D. In their latest versions (especially in Bhagwat, Vishnu, Padma etc.) Buddha is accepted as the 9th incarnation of Lord Vishnu. Now, Shankaracharya was known as an ardent promoter of Sruti-Smriti-Puranas. This being so, he would not have been critical of any of the Puranas. But actually, we find that he has vehemently criticised the Buddhist tenets in his Brahma Sutra Bhashya. Criticism against Buddha would mean criticism against the Puranas because Buddha has been hailed as an incarnation of Lord Vishnu. This anomaly can be resolved only if Shankaracharya could be placed in the period (earlier to 300A.D. or 400A.D.) during which Buddha had not found an honoured place in the Puranas. This period ought to be much earlier than the 3rd or 4th century A.D. for obvious reasons.

Secondly, if Buddhism was on the wane in the 8th century A.D. why should it have been necessary for Shankaracharya to criticise it in order to defend Hinduism?

Thus, it is evident that Shankaracharya belonged to the era when Buddhism held sway over the Indian masses.

2. The so-called decisive proof throwing light on the chronology of Shankaracharya was first adduced by Prof. K.B. Pathak in the year 1880. He found a Sanskrit manuscript which contained a life-story of the Acharya. The year of his birth and death is given in a 'Sloka' in symbolic language as 3889 Kali-year and 3921 Kali-year respectively. These years correspond to 788 A.D. and 820 A.D.

The above 'sloka' is undoubtedly derived from Shankar-Digvijaya-sar (composed by Sadananda), one of the ten books on the life of Shankaracharya. The other books are : BRIHAT SHANKARAVIJAY, PRACHIN SHANKARA VIJAY, VYASACHALIYA, KERALIYA, ACHARYA VIJAY, SHANKARABHYUDAYA, ACHARYA DIG VIJAY, SHANKARCCVIJAY, VIDYASAINAD MADHAVIYA SHANKAR DIGVIJAY.

Five of the above books give the year of Shankara's birth as 509B.C. The rest of the composition either avoid a reference to his birth year altogether or refer to it only in terms of the positions of planets at the time of his birth which point to the conclusion that Shankara was born in the year 509 B.C. As already mentioned, Sadananda's SHANKAR DIGVIJAY SAR is of course an exception.

Sadananda has linked Shankaracharya to Sri Harsh who belonged to the 12th century. This is a clear case of confusion worst confounded. Presumably, he has equated Dhir-Shankar Saraswati (the 38th Acharya of the Kanchi Kamakoti Pitha) with the Adya Shankaracharya. 788 A.D. is the year of birth of the former. Hence his contention about the year of birth of Shankaracharya deserves outright rejection.

3. The available traditional genealogies of the four Pithas also generally show that Shankaracharya belonged to the 6th century B.C.
4. Dr. Buhler discovered 3 rock inscriptions dealing with royal genealogies of Nepal. These inscriptions are useful in fixing the date of Shankaracharya. Buhler accepts the existence of the kings mentioned therein but rejects their chronology obviously under inhibitions as also misinterpretation of certain facts mentioned in the said inscriptions. If the authenticity of these sources is accepted (and there is no reason why it should not be) it provides a positive clue to the time of Shankaracharya. The Nepalese inscriptions read with Alberuni's account confirm the date of Shankara given by other sources mentioned above.

Alberuni asserts that he came to India in Yazd-gard year 400, Sri Harsha Samvat 1488 and A.D. 1031. It means that Sri Harsha Samvat was ushered in the year 457B.C.(1488-1031)

The Nepalese inscriptions disclosed that Shivdev Verma of Nepal was coronated in Sri Harsha Samvat 119. This year, thus corresponds to 338 B.C. Vrishdev Verma in whose reign Shankaracharya visited Nepal preceded this coronation year by 150 years i.e. 488B.C. This perfectly agrees with the period of Shankaracharya as fixed by the author. (i.e. 509B.C. to 477B.C.)

In addition to the above authorities, the author has examined certain internal evidences available in the contemporary literature. Comparatively less significant opinions of some others are also discussed. Finally, the author concludes that the life span of this most revered world luminary was 509B.C. to 477B.C. and not from 788A.D. to 820A.D as is commonly believed. This conclusion cannot be lightly brushed aside as a bold and extravagant statement, and should stimulate indologists to take up the task of a thorough examination and revision of the entire chronology of Indian history.

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London Calling

TAJ MAHAL AND THE GREAT BRITISH CONSPIRACY

Preface - Mr P.N. Oak put forward a theory in 1964 that the Taj Mahal was not a mausoleum built by Shahjahan but a Hindu Temple Palace. In 1968 he found a confession to that effect in Shahjahan's official chronicle *Badshahnama* and few years later he came across Aurangzeb's letter of 1652 (the year when Taj Mahal is supposed to have been just completed) complaining that Taj Mahal was leaking all over. I read this book in 1978 and over the next two years I went through all the references and was convinced of his assertion. My paper "Taj Mahal - Simple Analysis of Great Deception" was appreciated by some prominent European scholars. It was published in the March 1982 issue of the *Itihas-Patrika*.

As my research went deeper, I asked myself "were the British scholars just a third neutral party who were misled by the prolonged misuse of Hindu buildings as Mosque and Tombs and were not cunning enough to see through chauvinistic Muslim claims? Or did they know the truth about Taj Mahal and other monuments all along but had, for political reasons, vowed to hide the truth?" The facts speak for themselves. The chronology of events now follows. It has been divided into five parts and explanatory notes are added at the end of each part. Some important, contemporary events are also given so that the reader would get a better picture of the times. The reader is free to draw his/her own conclusion.

THE CHRONOLOGY

Part I

Period : 1784 to 1863 A.D.

1784

Asiatic Society of Bengal was started in Calcutta.

1786-94

Thomas Daniell and his nephew William Daniell visited India and made several paintings and sketches. They visited Taj Mahal in January 1789.

1788

Lt.Col. W.H. Sleeman was born.

1794

November/December - Thomas Twining an eighteen year old employee of the English East India Company visited Taj Mahal, Agra and Delhi. On his return journey he tells us ... "I purchased also an accurate map of Delhi, neatly delineated with red and black lines on fine paper of a yellow hue. I already possessed a similar one of Agra and another of the Taje (Taj Mahal)..."

(Ref. "Travels in India a Hundred Years Ago" by Thomas Twining, published in 1893 by J.R. Obgood Melvaine and Co. of London, page 256).

Note - If a chance visitor could go to a local market in Agra and buy an accurate map of Taj Mahal in 1794, surely there must be many more copies. But even the India Office Library and the British Museum do not have any copies. As Twining was

Governor of Bihar (1802 - 1805), it will be most surprising if copies of this map are not found.

(Sir William Jones, Mahadji Shinde and Anandibai of Peshwa family, die).

1795

Thomas and William Daniell published "Oriental Scenery - 24 views taken in 1789 - 90". Plate No. XVIII shows the Principal Gate leading to the TAJE MAHAL. The description reads - The Taje Mahal is a Mausoleum of white marble built by the Emperor Shahjahan in the year 1631 for his favourite queen (but no name is given) ... The Emperor also lies interred here.

1801

As the "Oriental Scenery" contained only two minor views of Taj Mahal, Daniells were severely criticised. They published two good views and a plan of Taj Mahal in "Views of the Taje Mahal at the city of Agra in Hindoostan taken in 1789". The plan shows minute details. The big question is who prepared it? It has been drawn to a scale which seems to be 5 1/2 inches to 1000 ft. (1/2185)

Moreover in place of the tomb of Satiunnisa Khanum we see the tomb of Fatehpore and in place of the tomb of Sarhani Begum we see the tomb of Akbarabadee. (This is also confirmed by Fanny Parks. See events of 1850). This raises the question "How did the historians decide that these tombs belong to Satiunnisa Khanum (S.W. Corner) and Sarhani Begum (S.E. Corner)?"

We are told " ... Akbar made it a rule that the concubines of the Mughal Emperors shall be named after the places of their birth or the towns in which they were admitted to the harem. Hence we have ladies surnamed Akbarabadi, Fatepuri, Aurangabadi and Udaipuri ..." (Ref. - Anecdotes of Aurangzeb and other historical essays by Yadunath Sarkar, published by M.C. Sarkar & Sons, 1912, page 46)

About 150 ft. north of either of the above two tombs, we see Apartments for female attendants to Ladies of Rank and surrounding these apartments are several pawn bazars (what are they doing in a tomb?)

1803

Treaty at Bassein between East India Company and Maratha Peshwa Bajirao II English capture Agra from Shinde (Scindia).

1808

James Fergusson and Sir Henry M. Elliot were born.

1809

Sleeman arrives at Calcutta.

1810

Captain Taylor carries out some repairs to Taj Mahal.

1811

9th Edition of the English translation of Tavernier's "Travels in India" was published (22nd edition of the original book in French was published in 1810).

The title of the first edition, published in 1677 is "The Six Voyages through Turkey etc." In that edition, in Part II Travels in India, Tavernier says on page 50 "... of all the Monuments that are to be seen at Agra, that of the wife of Cha-jehan is the most magnificent (Note - Tavernier does not give her name). He caused it to be set up on purpose near the Tasimacan to which all strangers must come, so that they should admire it. (Note - Shahjahan, a grief-stricken emperor, wanted to make an exhibition of his sorrow?). The Tasimacan is a great Bazar or Market place composed of six great Courts, all encompassed with Porticos; under which there are warehouses for Merchants and where there is a prodigious quantity of Calicuts vended. (Note - Tavernier says nothing about the two silver doors which the Jats are supposed to have looted in 1691, but he notes the large cotton market). The monument of this Begum (who?) or Sultaness stands on the east side of the city upon the Riverside ... On the top there is a Cupola; little less magnificent than that of Val de Grace in Paris; it is covered within and without with black marble, the middle being of brick (Note - Tavernier's information is quite correct. The dome is made up of 13 ft. 6 inch or 4.12 metres thick brickwork, the marble is 6 inches or 150 mm thick and is used as a lining only). Under this Cupola is an empty Tomb; for the Begum is interred under the Arch of the lowest Platform ... I saw the beginning and completing of this great work, that cost two and twenty years of labour and twenty thousand men always at work; so that you cannot conceive but that the expense must be excessive. Cha-jehan had begun to raise his own Monument on the other side of the River; but the Wars with his son, broke off that design, nor did Aurangzeb now reigning, ever take any care to finish it. There is a Eunuch who commands men, that is entrusted to guard not only the Sepulchre of the Begum, but also the Tasimacan. (Note - Tavernier is obviously writing before 1666). ... when you come to Agra from the Delhy, you meet a great Bazar, near to which there is a garden where the King Jehanguire, Father of Cha-jehan lies interred". (This is utterly .. wrong. Jehangir died and is interred near Lahore, some 400 miles away).

1813

"Memoir of the War in India" by Major Thorn was published. He describes the Tauje Mahal on pages 197 to 203. He says - p. 198 ... The ascent to the Tauje from the gardens is by a noble flight of marble steps leading to an extensive terrace about 60 ft. (?) high and 400 ft. square in the centre of which stands the Mausoleum ...

P 200 ... The tomb of the emperor has an inscription in Persian but that of his partner, has one in the Hindoostanee language.

P 202 ... The door at the grand entrance was originally of jasper, but this valuable relic has been taken away by the barbarous Jats, who also plundered the place of as many precious stones as they could easily pick out ... This celebrated work which was begun within a few months after the death of the Sultana, took 11 years in building and as many more were occupied in adding to its ornaments ...

P 203 ... the whole of which (i.e. costly stones)

were placed under the direction of the most able artist and occupied the labour of 20,000 persons. The mere expense of the workmanship amounted to no less than a sum of 96 lacs of rupees, about £ 1 m. For the protection of the place and to keep it in order, a company of artillery and a battalion of infantry were constantly kept on the spot. (All this for the protection of a museum? and that too of a beloved wife of a benevolent king?) ... It was the intention of Shahjahan to have erected a similar structure for himself on the other side of the river opposite to the Tauje Mahal; and which was to have been joined to it by a magnificent bridge of marble; but though the ground was enclosed, and some progress made in the foundation of the building, the design was frustrated by the clouds of rebellion ... The name of the amiable woman was Arjummed Banco which according to oriental usage was altered on her elevation (elevation to what?) to that of Moorutaz Zumanee, signifying the paragon of the age, but afterwards this also was changed to Nourjehan or light of the world (Noorjahan was the step-mother of Shahjahan, not his wife).

[Our comments - Major Thorn visited Taj Mahal in 1803/4 when the English captured Agra. He repeats all the information given in Tavernier's book, but does not mention the fact. And almost all the visitors from this time onwards have done the same. The word Taj Mahal is mentioned for the first time, in Major Thorn's book.]

1813

British missionaries were allowed to spread christianity in India under British Rule.

1814

Sleeman becomes a Lieutenant in Bengal Army. General Cunningham was born.

1814-16

English at war with Nepal.

1817

Sir Syed Ahmad Khan was born. "History of India" by J. Mill was published.

1818

English defeat Maratha Peshwa, Bajirao II.

1823

Max Muller was born.

1825

H.G. Keene and Dadabhai Naoroji were born.

1825

December - Col. Hodgson of The Bengal Army arrives at Agra for measuring various dimensions of Taj Mahal and other buildings and determine the relationship between the Guz and the Inch.

1824-26

First English-Burmese War. Arkan and Tenasserim provinces were annexed by the English.

1826

Bernier's "Travels in Mughal Empire" was translated by Irving Brook (See events of 1891 and 1914). Sleeman becomes a Captain.

1828

"Narrative of a journey through the upper provinces of India" by Rt. Rev. Reginald Heber, Bishop of Calcutta was published. In volume I pages

589/590 he tells us - 13 January 1824. I went to see the celebrated Taje Mahal ... The surrounding garden, which as well as the Taje itself is kept in excellent order by Government ... The Taje contains, as usual a central hall in which enclosed, within a screen of elaborate tracery are the tombs of Begum Noor-Jehan, Shahjahan's beloved wife, to whom it was erected and by her side of the unfortunate emperor himself. (Note - The tourist's accounts are so full of blunders. Noor-Jehan was Shahjahan's step-mother, not his wife) ... The Jumna washes one side of the garden and there are some remains of a bridge, which was designed by Shahjahan with the intention, as the story goes, to build a second Taje of equal beauty for his own separate place of internment on the opposite side of the river. (Note - Bishop Heber is not ashamed of lying. There never were any remains of such a bridge).

1825-35

Lord Bentick - Governor General.

1829

Indians were allowed to join the (Royal) Asiatic Society of Bengal.

1830

Taj Mahal was first mentioned in the 7th edition of Encyclopaedia Britannica (1st edition, 1768). The information on Taj Mahal as given in Bishop Heber's book of 1828, is repeated.

1831

Taj Mahal was put on sale as a scrap by the Governor General Lord Bentick (News item in the newspaper John Bull of Calcutta of 26th July, 1831). The highest bid received was for 1.5 lakhs of rupees or about £ 15,000 at 1831 prices.

1832

"Journal of a tour in India" by Captain G.C. Mundy was published. He made some tours in India as an A.D.C. to Lord Combermere, Commander-in-chief of The Indian Army. He describes Taj Mahal on pp 54 to 57. He says - 8 January 1828 ... In the evening we visited the far famed Taj a mousoleum erected by the Great Emperor Shajahan over the remains of his favourite and beautiful wife Arjemund Banu or as she was surnamed Mumtaz Zemani ... In many places the more valuable pebbles have been fraudulently extracted, an act of sacrilegious brigandage imputed to the Jats who had possession of Agra for some time, and carried off to their capital Bhurtapore many of the extravagant bequest which Shah Jahan left to his favourite city. Amongst other plunder they bore away, Sarupson like, the brazen gates of the citadel of immense value which are supposed to be still buried in Bhurtapore, as we failed to discover them on our warlike visit to that fortress in 1826. (In other words, the British wanted to take away those valuables themselves to England. Mundy repeats the baseless allegations made by Major Thorn in 1813).

The dome of the Taj is about 250 ft. high and is as well as the 4 minarets at the angles of the terrace, entirely built of the most snowy marble (False. Taj Mahal is built of brick - marble is used as a lining only). It was a work of 20 years and 14 days (Mundy invents these figures) and cost Shah Jahan the sum of 750,000 and although it is said the king compelled his conquered (who?) to send marble and stone to the spot unpaid

for. Had Shahjahan lived long enough, he intended to erect a similar sepulchre for himself on the opposite bank of the river, and to connect the two buildings by a bridge.

1833

"Tours in Upper India" by Major Archer, late A.D.C. to Lord Combermere, was published. In volume I, he says - p 56 - 7th January 1828. Marched to Etimadpoor ... Agra is seen from this place ... The Taje looks well at this distance.

p 57 - 8th January ... Before crossing the river visited a garden called the Rambaug, built by Noor Jehan, the favourite wife of Shahjahan.

p 59 ... Crossed the river Jumna by a bridge of boats - On each side were huge fragments of fallen masonry, showing the ruins of a once vast and flourishing city.

p 60 Shahjahan was the great patron of architecture of his time; the new town of Delhi and the Taje were also built by him.

p 69 ... Visited Taje, the cementery of Shahjahan and his favourite wife NoorJehan (the light of the world) (Note - Noor Jehan was Shahjahan's step-mother, not his wife).

Cunningham arrives at Calcutta.

Christian missionaries from all over the world were allowed to spread Christianity in India under British rule.

1834

Macaulay arrives in India as the Law Member of the Governor General's Council (till 1838).

1835

English becomes official language in India under British rule. - J. Fergusson arrives at Calcutta.

1836

"Our English Schools are flourishing wonderfully. In a single town of Hoogly 1400 boys are learning English. The effect of this education is prodigious... It is my firm belief that if our plan of education is followed up there would not be a single idolator in Bengal in 30 years hence!"

Macaulay's letter to his mother dated 12th October 1836, quoted in Savarkar's "India's war of Independence 1857".

-Lt. Col. W.H. Sleeman visits Taj Mahal

1836-40

Cunningham works as an A.D.C. to Governor General Lord Aukland.

1837

Queen Victoria comes to throne.

Cunningham carries out archeological excavations at Sanchi.

During the famine relief work the British authorities demolished the remains of old palaces upstream of Taj Mahal and even blasted out the foundations to construct Strand Road and MacDonell Park in Agra.

1838-39

James Fergusson makes sketches in various caves in India.

1839

Maharaja Ranjit Singh dies. English were busy for next 10 years trying to capture his Kingdom.

1840

James Fergusson was elected member of the Royal Asiatic Society (London)

1841

"History of India" by Mounstuart Elphinstone was published (He was the Resident in Poona 1811-1818, then Deccan Commissioner and later on Governor of Bombay 1819-1827). Taj Mahal is described on page 602. This book later became a standard textbook for the examination of the ICS and in the universities in India. Justice M.G. Ranade was born.

1843

Sind was annexed by the English.

Col. Hodgson's paper "Memoir on the length of the Illahee Giz or Imperial Land Measure of Hindoostan" was published in the Journal of the Royal Asiatic Society of Great Britain and Ireland (Volume VII of 1843).

On page 52 he says "... In Taj Mahal I also procured from the Darogha (attendant), a Persian manuscript compiled by him purporting to give the dimensions of several parts of the Taj in the Guz measure.

I measured many parts mentioned but they gave discordant results and in my report to the Government I observed that these operations were of no value. The manuscript was evidently the fabrication of an imposter ..."

On page 56 Hodgson describes Taj Mahal - Towards the end of the page he says "... It must be remembered that this is not a temple but a tomb..."

The paper is accompanied by a Survey Map of Taj Mahal scale 80ft. to 10inch. (Why Hodgson waited for 15 years to submit the paper, after having made the survey, is a mystery).

Cunningham writes to Col. Sykes, one of the Directors of the East India Company" ... (Such explorations) would be an undertaking of vast importance to the Indian Government politically. and to the British public religiously ... facts which prove that the establishment of the Christian religion in India must ultimately succeed..." (Journal of the Royal Asiatic Society pp 246-247, the letter is dated 15 Sept. 1842 and was read at the RAS on 3 Dec 1842). Archaeology is not therefore the innocent looking diggings and preservation of old buildings. It does have political implications and as it remained in the hands of the British for too long it created a havoc in India.

1844

"Rambles and Recollections of an Indian Official" by Lt. Col. W.H. Sleeman was published. He tells us "... Mumtaz died in giving birth to a daughter ... Before she died she made two requests, first that Shahjahan should not marry again after her death, second that he should build for her the tomb which he had promised to perpetuate her name ... Both her dying requests were granted. (Note - This is utter non-sense. Mumtaz was in pain for 30 hours. Moreover her surviving daughters Jahan-Ara and Roshan-Ara were 18 and 16 years old respectively. Would she ask Shahjahan to promise to find them suitable husbands? or would she ask for a beautiful tomb to be built for her? Such straightforward questions were never asked).

... Tavernier saw this building completed and finished and tells that it occupied 20,000 men for 22 years. The mausoleum itself and all the buildings that appertain to it cost Rs. 3,17,48,026 or £ 3,174,802. (Note - Tavernier does not give any figures of cost. Sleeman does not say where the figure comes from. See events of 1227).

... This magnificent building and the palaces at Agra and Delhi were I believe, designed by Austin de Bordeaux, a Frenchman of great talent and merit ... He was called by the natives 'Ustan (sic) Isa, Nadir-ul-asr ... He had finished the palace at Delhi and the mausoleum and palace of Agra and was sent by the Emperor to settle some affairs of great importance. He died at Cochin on his way back, and is supposed to have been poisoned by the Portuguese ...

... Shahjahan had commenced his own tomb on the opposite side of the Jumna, and both were to have been united by a bridge. The death of Austin de Bordeaux, and the wars between his (Shahjahan's) sons that followed prevented the completion of these magnificent works. (Note - Sleeman just repeats what Tavernier says and adds his fantasy about Austin de Bordeaux).

... We went all over the palace in the fort, a very magnificent building constructed by Shahjahan within fortifications raised by his grandfather Akbar ... The Marquis of Hastings when Governor General of India broke up one of the most beautiful marble baths of this palace to send home to George IV of England, then Prince Regent, and the rest of the marble of the suite of apartments from which it had been taken, with all its exquisite fretwork and mosaic, was afterwards sold by auction, on account of our Government, by order of the then Governor-General Lord W. Bentick. Had these things fetched the price expected, it is possible that the whole of the palace, and even the Taj itself would have been pulled down and sold in the same manner...

"Handbook of British India" by J.H. Stoeckeler was published (Taj Mahal on p. 230).

Syed Ahmed Khan's "Archeological History of the ruins of Delhi" was published. For this he was elected a Fellow of the Royal Asiatic Society of London, in 1864)..

1845

"Travels in India" by the German Captain Leopold Von Orlich was published. He describes Taj Mahal in Vol. II, pp 44 to 49. He says - p.44 - ... My first excursion was to the Tauje Mahal or the Diamond of Seraglios, the most beautiful edifice in India. It is situated a mile to the south of the city, close to the Jumna and was built by the Emperor Shah Jahan, in honour of his beloved consort Mumtaz Mahal.

p 45 ... We rode along the bank of the river by a road made during the famine in 1838 and passed the ruins of the palaces in which the nobles resided during the reign of Akbar the Great. Here are walls so colossal and solid that they are preserved in spite of all the violence which they have suffered. We saw pieces ten feet thick united by a cement which nothing but gunpowder can break up. (See events of 1905, 1921, 1925, 1928). p 47 ... We do not know who was the architect of this building of magic beauty, but there is much reason to suppose that an Italian was placed by Shahjahan at the head of the undertaking and was loaded by him with great honours. (such as ?)

(Note : Which buildings did this mysterious Italian Architect design and supervise before being entrusted with Taj Mahal? Capt. Orlich does not even hazard a guess. Every historian has ducked this question ever since). Perhaps he was

one of those who are buried in the Catholic Cemetery, and who according to the date on the tombstone, lived there at that time. (All wishful thinking. No names on the tombstones? No inscriptions saying that this person was entrusted with the building of a Mausoleum of Shahjahan's wife?) 11 years were employed in building it and many more were required for finishing the ornamental parts.

The Emperor Shah Jahan intended to build a similar sepulchre called Mathob Baugh, for himself, on the opposite side of the Jumna and to connect both by a splendid marble bridge. He had already commenced the building, ruins of which are still to be seen, when a rebellion broke out and he was deposed at an advanced age by his own son, Aurangzeb. His remains are deposited near those of his consort, in an equally costly and beautiful marble sarcophagus.

(The original book in German was translated into English by H.E. Lloyd, he refers to the kind and valuable assistance of Col. Sykes a Director of the East India Company and a personal friend. Captain Orlich was an officer in the German Army. As there was peace in Europe he thought of fighting with the British in the Afghan War. He approached the Kaiser, who wrote to Queen Victoria. She made necessary arrangements. Captain Orlich arrived at Bombay on 8 August 1842, by that time the Afghan war was over. He then toured India and was honoured by Governor General Lord Ellenborough. The word of such a man would be taken as a gospel by later day readers. But he is just repeating what he read in Tavernier's book. See events of 1811).

1846

First English-Sikh War.

1847

Sir H.M. Elliot becomes Secretary to Government of India in the Foreign Department. "Picturesque Illustrations of Ancient Architecture in Hindostan" by James Fergusson was published.

1848-56

Dalhousie - Governor General

1848

Satara State was dissolved by Dalhousie. H.G. Keene becomes President of the Archaeological Society of Agra (till 1882). Surendranath Banerjee was born

1849

Second English-Sikh War; Cunningham was involved in the fighting. Punjab was annexed by Dalhousie.

1850

Cunningham carries out archaeological excavation in Sanchi.

"Wanderings of a Pilgrim in search of the picturesque" by Fanny Parks was published (Reprint by Oxford University Press, 1975). Her husband was a customs officer at Prayag (Allahabad). She travelled extensively in North India during her stay of 24 years. She visited Taj Mahal in January/February 1835. In Chapter XXX she describes the monument in detail. She says - The Taj Mahal ... The dome of the Taj, like all domes erected by the Muhammadans, is egg-shaped, a form greatly admired, the dome in Hindoo architecture is always semicircular; and in building to determine to which style building should be

awarded the palm of beauty.

This magnificent monument was raised by Shahjahan to the memory of his favourite Sultana Arzumund Banoo, on whom, when he ascended the throne, he bestowed the title of Momtaza Zumani (the most Exalted of the Age).

On the death of Shahjahan, his grandson Alumgeer placed his cenotaph in the Taj, on the right hand, and close to that of Arzumund Banoo ... (wrong. Alumgeer was the title assumed by Aurangzeb who was son of Shahjahan and not his grandson) - formerly a screen of silver and gold surrounded it; but when Alumgeer erected the tomb of Shahjahan by the side of that of the Sultana, he removed the screen of gold and silver, and replaced it by an octagonal marble screen (All hearsay...)

The crypt is square The small door by which you enter was formerly of solid silver; it is now formed of rough planks of mango wood.

It is customary with Musulmans to erect the cenotaph in an apartment over the sarcophagus, as may be seen in all the tombs of their celebrated men. (But why in India only? The reason is simple. Most of the tombs are converted Shiva Temples).

Sultana Arzumund Banoo died on 18th July 1631 ... To express his respect for her memory, the Emperor raised this tomb, which cost in building the amazing sum of £ 750,000 sterling. (Fanny Parks does not say how she obtained this figure. See events of 1832).

... We have no record of her beauty, nor have we reason to suppose that she was beautiful. She was the niece of one of the most celebrated women - Noorjehan - Many people seeing the beauty of the building confuse the two persons, and bestow in their imaginations the beauty of the aunt on the niece.

(In the cenotaph chamber) There was also a chandelier of agate and another of silver : these were carried off by the Jat Suraj Mal, who came from the Deccan and despoiled Agra (Note - The Jats do not come from deccan, Agra is a part of their territory).

It was the intention of Shahjahan to have erected a mausoleum for himself, exactly similar to the Taj on the opposite side of the river and the two buildings were to have been united by a bridge of marble across the Jumna. The idea was magnificent, but the death of Shahjahan took place in 1666, while he was a prisoner ...

The stones were prepared on the opposite side of the Jumna, and were carried off by the Burtpoor Rajah and a building at Deeg has been formed of those stones. A part of the foundation of the second Taj is still standing, just opposite the Taj Mahal. (Note - Unfortunately for all these visitors, one corner tower of the so called second Taj stands even today, complete with the pinnacle, just compare it with the Taj towers and the stupidity of the legend becomes obvious. There is no comparison between the two towers).

The Kalan Darwaza or great gateway, is a fine building, the gateway is of red granite, and twenty-two smaller domes over the top of the arched entrance are of white marble, the gateway is of red granite,

ornamented with white marble, inlaid with precious stones. (Note - No visitor had realised that all the buildings are built of brick, Marble and red sandstone are used for lining only). From the second story is a fine view of the Taj itself, to which it is directly opposite There are four rooms in this gateway in which strangers, who are visitors, sometimes live during the hot weather..... All the buildings in the gardens on the right are fitted up for the reception of visitors, if strangers; they are too cold at this time of the year, or I would take up my abode in one of the beautiful burg (turrets) next to the river. (Note - why are these rooms never shown to the visitors? Fanny Parks does not state clearly that visitors used to stay in the so called Mosque and the so called Jawab. See events of 1888 and 1972).

The two Jamma Khanas are beautiful buildings, on each side of the tomb, of red stone ... one of them is a masjid ... one of the burj near the masjid contains a fine baoli (well) ... The four burj at each corner of the enclosure are of the most beautiful architecture ..From the one generally, used as a resident by visitors to the tomb, the view of the Taj, the gardens, the river, and the Fort of Agra beyond, is very fine.

Beyond the Great Gate, but still within the enclosure of the outer wall of the Taj, are the tombs of two begums, erected by Shah Jahan. The sacro phagus over the remains of the Fathipooree Begum is of white marble On the other side of the enclosure, to correspond with this tomb, is that of the Akbara badee Begum....

Can you imagine anything so detestable? European ladies and gentlemen have the band to play on the marble terrace, and dance quadrilles in front of the tomb! ...

The Kalum Darwaza ... At the end of this fountain adorned avenue, you ascend by a hidden staircase of twenty solid blocks of marble ... the interior of Taj is an octagon, surmounted by a dome 70 ft. in diameter (Wrong. The diameter is 58 ft.)

Ground Plan of the tomb of the Taj ... strangers, when visiting the Taj are so much occupied in viewing the 8 rooms that surround that central apartment; 4 of which are square and 4 of octagonal form; on the upper floor are 8 rooms of a similar description, (Note - Most visitors still do not realise that there is an upper floor.) The ground plan annexed I copied from an original plan, shown to me at the tomb (But who prepared it in the first place?).

It covers an area of 200 ft, square, upon a terrace of white marble, about 20 feet above the one of stone and 350 feet square. At each angle is a minaret upon an octagonal base, 80 feet in circumference; the bottom of the shaft is 20 feet diameter, so that I should think the minarets are atleast 150 feet high ... The whole extent of the lower terrace is, I should say, full 900 feet; the pavement is inlaid with black and white marble.

The Taj was 12 years in building; 2 lakhs per annum were allowed to keep it in order and support the establishment of priests and servants ... It is impossible to estimate the cost : the most valuable materials were furnished by the sūbadārs of provinces (Fanny Parks now makes up her own story).

Digitized by Arya Samaj Foundation Chennai and eGangotri

Tavernier, who saw this building commenced and finished, assets, that it occupied 20,000 men for 22 years. (Fanny Parks, then, refers to Col. Sleeman's "Rambles and Recollections of an Indian Official" and repeats all the information in it.)

1852

Second English-Burmese War

1853

8th Edition of Encyclopaedia Britannica mentions Taj Mahal. It tells us "... Name of the lady was Arjumand Banoo which according to oriental usage was changed on her elevation (elevation to what?) to that of Mumtazee Zumanee signifying the paragon of the age.

Nagpur State was dissolved by Dalhousie.

Bombay-Thana Railway was opened.

Sir Henry M. Elliot dies (see events of 1867)

Bayard Taylor an American gentleman visits Taj Mahal.

SUMMARY OF EVENTS AND EXPLANATORY NOTES

1. The East India Company was trying to get control of whole of India. The period 1784 to 1853 is full of their various wars, with the Marathas, the Burmese, the Gurkhas and the Sikhs. The insatiable, rapacious lust for plunder and loot, of the English, made Chengiz Khan and Nadier Shah look like cowboys. They even wanted to demolish the Taj Mahal! Their crooked methods, audacity to break unilaterally their own promises, assurances and treaties; racist, arrogant and contemptuous behaviour, was soon to result in the eruption of the Great Revolt of 1857.

2. Major General Cunningham was aware of the enormous political importance of Archaeological Survey of India, way back in 1843. Was it just a coincidence that he was made in charge of that department when it was started in 1860?

3. Col. Hodgson, while measuring various dimensions of Taj Mahal, in 1825/28 has clearly admitted that the Persian manuscript in the possession of the custodian of Taj Mahal was the fabrication of an imposer (but the same has been used as evidence by many authors). It seems that he was also aware of the true nature of Taj Mahal. That is why he says 'when viewing this monument it must be remembered that it is not a temple but a tomb'. His paper was published by the Royal Asiatic Society of London in 1843. Historians have connivingly ignored it.

4. Travellers Accounts

4.1 We know that accurate maps of Taj Mahal were available to tourists as far back as 1789, but these are not now seen. It seems that some vitally important information is still lying hidden somewhere.

4.2 It is curious to note that all the visitors who had been in India for a short time use the term Taje Mahal. This is quite contrary to their attitude to pronunciation of Indian words, even today. Taje Mahal could easily have been the corruption of Tejo-Mahalaya

4.3 Apart from these two points, the travellers accounts are nothing but mere repetition of what they read in Tavernier's book. But only Col. Steeman and Fanny Parks refer to him.

(A). Though Tavernier has stated that the main dome is constructed of brickwork, not traveller has noted it.

(B) Tavernier tells us of the legend of second Taj or Shahajahan's intended tomb but he says nothing about the bridge across the river Jumna to connect the two tombs. Once the legend of the bridge was mentioned however by Major Thorn in 1813, it was repeated by Bishop Heber (1828), Captain Mundy (1832) Fanny Parks (1835) Colonel Sleeman (1836), and Captain Leopold Von Orlich (1845). Some just say 'a bridge' some say 'a marble bridge'.

(C) The figures of cost, like the legend, are purely imaginative.

Major Thorn says 96 lakhs of Rupees or £ 1,000,000

Captain Mundy Says 750,000 livres or £ 56,250

Col. Sleeman says Rs. 3,17,48,026 or £ 3,174,802

Fanny Parks says £ 750,000

(D) Tavernier mentions no Architect. Again all the names are purely fictitious.

Col. Sleeman says - I believe it was designed by the Frenchman Austin de Bordeaux

Captain Von Orlich says - There is much reason to suppose that an Italian was placed at the head of the undertaking.

Fanny Parks repeats what Sleeman says.

They all ducked the basic question - what buildings did this mysterious Architect design and Supervise before being invited to build the Taj Mahal.?

(E) As these visitors came from the high society their accounts were taken as gospel. But when we remember that they have also recorded the Noor Jahan was Shahjahan's wife and Taj Mahal was built in her memory, these accounts are mere hearsay and are not of much value as historical evidence.

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Studies on Indian History and Culture

Vol. I - Vedic Foundations

By S.D. Kulkarni

'It is much more important to change history than to write about it.' So goes a modern cliché. But like all clichés, it contains only half the truth. Since times immemorial every thinking person is trying to change it to make this mother earth a better place to live in. But that better day is eluding his grasp. It is because, it is stated, man does not learn anything from studying it. But the effort continues ceaselessly. To make this effort more purposeful, you must first know what is your history. Swami Vivekanand, the greatest modern Rishi of ours, says, "It is out of the past that the future has to be moulded, it is the past that becomes the future. Therefore, the more the Hindus study their past, the more glorious will be their future, and whoever tries to bring the past to the door of everyone is a benefactor to his nation." (The complete works of Swami Vivekanand, Calcutta Adwait-Ashram 1972, Vol. IV, p.324).

These inspiring words of the Swamiji have made a deep impression on my mind and have given me courage to plan to write our history right from its Vedic Foundations to the modern times, even though I am not competent to undertake this gigantic task.

My first lessons in the history of our land, I learnt in our schools and colleges, were from the tests as formulated for us by the Englishmen. The image of our land as formed in my mind, through these

lessons, was that it has suffered successive invasions by the foreigners, first by the invading Aryan barbarians, then the Huns and the Shakas, then the cruel and atrocious Muslim nomads and lastly the English and the other European pirates. In short, this land of ours was at no time in the past or in the medieval or in the modern periods, in its own right a beacon to the troubled nations of the World. Invite the contrary, it was always the subject matter of attacks from some foreigner or the other, and in its wake suffered untold atrocities and humiliations from these marauders.

On the other hand, being a graduate with Sanskrit, I had committed to memory, such sayings as "दुर्लभं भारते जन्म" - "to be born in India requires divine grace". The great law-giver Manu has said - "मृतदेश प्रसूतस्य सक्वाक्षाद् अग्रजन्मनः।

स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः॥

- from the leaders of this nation, the men and societies of all climes and times should take their lessons as to how to live in glory and happiness. "Again, it was the vow of the great teachers of this land :

अग्रतः चतुरो वेदाः पृथक् सशरं धनुः।
इदं क्षात्रं इदं ब्राह्मं शापादपि शरादपि॥

- We would through our Vedas propagate the truths of life in a graceful manner and convince the others about these with supporting arguments, but if somebody were to put obstacles in our path through Wanton attacks, well, we would remove these, if need be, through recourse to

These teachings of our ancient teachers and law-givers, raise before our eyes, the image of our forefathers, as vigorous, intelligent, and resourceful benefactors of mankind. And rightly, therefore, they were proud of this land and its people.

These two images, one formed by the readings of our history as planned for us by the foreigners, and the other raised before our eyes by the study of our Sanskrit literature, are poles apart.

WHAT THEN IS THE TRUTH ?

Of course, just as the history of the other nations, would show, our land too, had its share of glory as well as misery but it was more of glory, than misery, as the foreigners would want us to believe. No one nation can have one long and sustained period of moonshine. Bharat also had its Vissicitudes, but more than these, it did show vigour, manliness and enlightened interest in its own affairs as well as the affairs of its neighbours and the other nations of the world.

It would, therefore, appear that it is imperatively necessary to write the history of our land in its true and proper perspective. It would really show its bright spots as well as its dark corners. It cannot be a simple eulogy of the past, nor can it be in denigration of it.

The British rulers thought otherwise. The Govt. of Lord William Bentick put a ban on the printing of any Oriental Works out of Govt. funds. It passed a resolution (7.3.1835) : "that the great object of the British Govt. ought to be the promotion of European literature and science amongst the nations of India ... all the funds appropriated for the purposes of education would be employed on English education alone."

A multipronged attack on Indian history, religion and culture was started. The missionaries proclaimed: "All your Gods are nothing but demons; you will go to hell to expiate in eternal flames, the drime of idolatry". (Quoted in Vedic foundations of Indian Culture, P.39 - Chidambar Kulkarni - Shri Dwaipayana Trust, Vile parle (East), Bombay 400 057 - 1973).

The avowed object in introducing the system English education, in the words of Lord Macaulay, was: "We must at present do our best to form a class who may be interpreters between us and the multitudes who govern: a class of persons Indian in blood and colour, but English in taste, in opinion, in morals and intellect". (quoted - Ibid - P.40) Macaulay hoped that "if our plans are followed, there will be not a single idolater among the respectable classes in Bengal in twenty years". His hopes soon bore fruit beyond his wildest imagination.

Referring to the spread of English ideas, the Committee of Public Instruction in Bengal noted, with satisfaction :

"The moral effect has been equally remarkable and an impatience of the restrictions of Hinduism and a disregard of its ceremonies are openly avowed by many young men of respectable birth and talent, and entertained by many more who outwardly conform to the practices of their countrymen. Another generation will probably witness a very

material alteration in the notions and feelings of the educated classes of the Hindu Community of Calcutta" (Dawn of Renaissance of India - 1964 - P.26 - K.K. Datta).

The students of the Hindu College, Calcutta, hailed as a centre of intellectual revolution "attacked Hindu religion virulently, manifestly expressed hatred of Indian manners and customs of misrepresented some of the noble fundamentals of Indian civilisation."

Raja Rammohan Roy, the founder of the Brahma Samaj, a great patriot, wrote to Lord Amherst in 1823: "The Sanskrit language, so difficult that almost a life-time is necessary for its acquisition is well known to have been for ages a lamentable check on the diffusion of knowledge, and the learning concealed under this almost impervious veil, is far from sufficient to reward the labour of encouraging it." (C.H. Philips - Editor - Historians of India, Pakistan and Ceylon, P.237).

Pandit Ishwar Chandra Vidyasagar found "that the Vedanta and Sankhya are false systems of philosophy, is no more a matter of dispute" (ibid P.237).

Prof. Max Muller, the great orientalist, wanted the Indian intelligentsia to disabuse its mind of the age-old reverence in which the Vedas were held by them. The avowed aim of this great scholar of Indology in translating the Vedas was to create disgust about and indifference to this great heritage of mankind I quote;

"I hope I shall finish that work and I feel convinced, though I shall not live to see it, yet, this edition of mine and the translation of the Ved, will hereafter tell to a great extent on the fate of India, and on the growth of millions of souls in that country. It is the root of their religion and to show them what the root is, I feel sure, is the only way of uprooting all that sprung it during the last 3000 years"

In 1866, Max Muller thus wrote to his wife.

On 16.12.1868, he further wrote to the then Secretary of State for India, the Duke of Argyle - "The Ancient religion of India is doomed and if Christianity does not step in whose fault will it be?"

But such translations of our Ancient Vedic literature have become the original source books to all the Orientalists Indian and foreign. They have followed these unquestioningly. R.C. Dutt of the Indian civil service has to his credit the first "A History of Civilisation In Ancient India" - (ELM Press 29 Beadon St., 1899). He writes about these. I quote : "I have freely quoted from them ... and I have seldom though it necessary to consult those original Sanskrit Works which have been translated in this faithful and valuable series." (Preface P. xiv-ibid).

Because of the mountains of labour of these Western Orientalists, put in bringing out critical and ably commented editions of the vast Sanskrit literature, the Indian Orientalists of the last century felt a deep sense of gratitude to their Western counterparts, and expressed it in no uncertain terms.

Further they were completely swayed away by the idea of providential British connection. I again quote : R.C. Dutt : "It may be England's high privilege to restore to an ancient nation a new and healthy life ... under the fostering protection of the British Crown, new nations are progressing in self-government and civilisation, in America and Australia. The influence of civilisation and the light of progress will yet spread to the shores of the Ganges. And if the science learning, the sympathy and example of modern Europe help us to regain in some measure, a national consciousness and life, Europe will have rendered back to modern India that kindly help and sisterly service which India rendered to Europe in ancient days in religion, science and civilisation - "P.334 Vol.II *ibid*).

Little did he realize that the British attitude towards their blood brethren in America and Australia would not be the same towards the subjugated people of India. Of course, the British were the most enlightened rulers, but that should not blind us to what they have done subtly to brainwash us - Indians.

I have already quoted above the views of such great patriots and reformers, as Raja Rammohan Roy and Ishwarchandra Vidyasagar, Sir R.G. Bhandarkar also found our Puranas and Epics as sources of Indian History, wanting in several respects. He, therefore, followed the lead of the Western Orientalists,

Archaeologists like Wheeler and Piggot; along with the anthropologists, philologists and the so-called progressive and scientific Historians, have in the field of Indology created a number of myths and have done immense harm to the political and cultural integration of India. The theories propounded by these luminaries are only speculative and cannot by their very nature, be definitive. And yet they have been passed on to us as accepted truths, to quote Dr. H.D. Sankalia, an eminent archeologist, "doing immense harm in the sequel to peoples and nations - thus the Aryan theory in Germany and the Dravidian in South India". (Prehistory and protohistory of India and Pakistan, p. 275).

Not only this, but they have spread as axiomatic truths, their speculations such as the Aryan invasion of migration to India, the problems of Arya, Dasyu and Dravida, the conflict between the Brahmanas and the Kshatriyas, the myths of oriental despolian Brahmins and priestly tyranny and monopoly of power, Wealth and knowledge, total lack of historical sense amongst Indians, their incapacity to develop positive sciences and what not.

Disquoted with such tendencies, E.B. Havell (Aryan Rule in India P-VIII) noted long back. I quote: "It must be peculiarly humiliating to them (the Indians) to be constantly told by their rulers that in political science, India has never at any period of her history, attained to the highest level of Europe; that Freedom has never spread her wings over their native land; that they are heirs to untold centuries of "Oriental Despotism" and must await patiently until the highly cultivated political fruits of the West can be successfully grown in the virgin soil of India ... whether unintentional or not, no greater spiritual injury can be done

to the people than to teach them to despise the achievements of their forefathers. To overvalue them can hardly be a mistake."

But his was the voice in wilderness. The European nations established their sway over extensive regions in Asia and Africa. Australia, a newly discovered island of continental proportions was colonised, exterminating the original inhabitants almost completely.

I need not dilate on this aspect. I shall quote, P. Sorokin - (Reconstruction of Humanity p.47-1958); "During the past few centuries the most belligerent, the most aggressive, the most rapacious, the most power-drunk section of humanity has been precisely the Christian Western World. During these centuries Western Christianity has invaded all the other continents; its armies, followed by its priests and merchants, have subjugated, robbed or pillaged, most of the non-Christian nations. Native American, African, Australian and Asiatic populations have been subjected to this peculiar brand of Christian 'love', which has generally manifested itself in pitiless extermination, enslavement, coercion, destruction of the cultural values, institutions, the way of life of the victims and the spread of alcoholism, venereal disease, commercial cynicism and the like. Incidentally, the West did bring them a modicum of real Christianity, help and protection (in the form of hospital and medical services) loving sympathy, education, freedom and democracy. But these blessings were but a drop in the bucket, a mere byproduct, so to speak."

India suffered the most. In spite of her very high cultural traditions, she did not escape this brand of exploitation. Not only was she politically suppressed and economically ruined, she was also subjected to systematic misrepresentation of her religion and highly developed culture.

In the matter of our past history, untold harm has been done by denying the antiquity to the Vedas as has been claimed by us. Even so renowned, sympathetic a historian as Dr. Toynbee, has, following Prof. Max Muller, stated that the Aryans who invaded India by about 1800 B.C. were undiluted barbarians. In spite of Lok. Tilak's successful attempt to fix the date of Rigveda, as not later than 4000 B.C., the Western Scholarship has not accepted it and has stuck to Prof. Max Mueller's date as not earlier than 1000 B.C. Similarly, the historical Puranic tradition has been rejected and Alexander the Greek Commander has been proclaimed as the contemporary of Chandragupta Mourya, fixing the date of the latter at 326 B.C., when according to Puranic chronology, it works out to 1532 B.C. They have further declared Shakari Vikramaditya who has established Samvat era as from 57 B.C. and his grandson Shalivahan who has established Shaka era as from 78 A.D. both are mythical persons. Rajtarangini of Kalhan has been accepted as a very sound source of history, but they have rejected the chronology as laid down therein for these two great heroes of India, as incorrect, without assigning valid reasons,

To set right these and other distortions in our history, the need for writing Indian history, in its true and proper perspective is keenly felt.

The first such attempt in post-Independence years, has been made by the Bharatiya Itihas Samiti under the Chairmanship of K.M. Munshi - the then President of Bharatiya Vidya Bhavan, Bombay. He had also "long felt the inadequacy of our so-called Indian histories. For many years, therefore, he was planning an elaborate history of India in order not only that India's past might be described by her sons, but also that the world might catch a glimpse of her soul as Indians see it "According to Dr. Munshi, "the central purpose of a history must be to investigate and unfold the values which age after age have inspired the inhabitants of a country to develop their collective will and to express it through the manifold activities of their life. Such a history of India is still to be written."

This Samiti started its labours in the year 1944. and brought out its first volume in 1951 and completed its labours by 1978 by bringing out its eleventh volume.

This effort is laudable in itself, but by accepting the date of the Vedas as 1000 B.C. and the contemporaneity of Alexander with Chandragupta Mourya the major distortions in Indian chronology have not been set right. It can, therefore, safely be stated that Dr. Munshi's objective of presenting India's history as a living entity from the dawn of civilisation in the remotest antiquity to the modern age has not been achieved. In that sense, it can be stated without any sense of contradiction that 'a history of India is still to be written'.

Dr. Munshi has put before the historians of India, the true and correct approach to writing of India's history. He states, "The History of India is not the story of how she underwent foreign invasions but how she resisted them and eventually triumphed over them.

Traditions of modern historical research founded by British Scholars of repute were unfortunately coloured by their attitude towards ancient Egypt, Greece and Rome, which have a dead past and are, in a sense, museum exhibits. A post-mortem examination of India's past would be scientifically inaccurate; for every period of Indian History is no more than an expression in a limited period of all the live forces and dominant ideas created and preserved by the national culture, which are rushing forward at every moment through time. The modern historian of India must approach her as a living entity with a central continuous urge, of which the apparent life is a mere expression."

Such a history in its most comprehensive sense, with proper appreciation of the ancient Indian sources and historical traditions, is the need of the present generation.

This vast work cannot be undertaken by an individual. It is the national and patriotic duty of the present day Indian scholarship to come forward and lend its helping hand in bringing it to fruition.

Question Box

Answer to Question No.1 Vol.3 No.2

"WAS BURGLARY EXISTING AS A SCIENCE IN ANCIENT INDIA ?

SCIENCE OF STEALING

We are all aware of the advanced studies of our ancestors, Pandits, Rushis in all branches of knowledge. Research of Sanskrit literature has revealed that the science of burglary or theft or stealing was also equally developed.

In the third act of the Sanskrit Drama "Mrichhakatika" (मृच्छकटिक) written by Shudraka (शुद्रक) Sharvilaka (शर्विलक) goes to the house of Charudatta (चारुदत्त) in order to steal whatever that might come to his hand. Here elaborate description is given as to what precautions a thief has to take, what qualities he should possess and how skillful he has to be.

He must know which wall should be selected to drill a hole to make an entry in the house. What should be the dimensions of the hole. There are six types of holes and four ways of drilling holes. If he is stung by some insect like a snake or scorpion in the night he must know the remedy to cure it. If the owner is aware the thief must assess the reactions of the owner by first letting in a small statue of a man from the hole, he must make arrangements to run away. The old doors and windows will make cracking sound. The thief should silence this by sprinkling water on the hinges. In case of necessity he should not hesitate to kill anybody opposing in the act of stealing. If a candle is burning in the house an insect "अग्निकेतु" Agnikeet should be let loose which would extinguish the flame.

There are several other references and requisites which would make a thief successful.

Roam as a cat and run as a deer

Fly like a bird to go far and near

Crawl as a snake and smell as a Dog

To assess the owner in clear sky or fog.

Change costumes like a joker without using

Max Factor

Be a Multi lingual and behave as a Character

Actor

Has to be a guide light and Gallop as a Horse

And be a ship to sail away in peace or in wars.

In addition he has some morals to observe. He should not burglar the house of a fellow burglar or he should not enter the territory of another thief and so on. It would not be possible to describe the whole science here. But we give below reference to books, volumes, publications and libraries where detailed literature on the Art or Science of burglary can be found.

"I wonder if any nation wrote in the Science and art of Theft. Dashkumarcharit of Dandit (दशकुमारचरित OF दंडिन)

the Prose romance also mentions some works and authors. One book justifying theft, if it is for robbing the rich and feeding the poor, has been discovered in Adyar library Series, named 'Dharam-chourya-Rasayan' (धर्म चौर्य रसायन)

- Phamplet Series No.9"

This book is in the library of Deccan College, Pune. In the introduction, the editor, Mr.H.G. Narahari, (Gopal Yogendra's Sanskrit Kavya - 1947, page 10 + 28) says - "It is a poetic discussion on the ethics of stealing in 279 years.

2. In the Asiatic Society of Bengal (Calcutta), there is a Descriptive catalogue of the Sanskrit Manuscripts in Vol. XIV, Calcutta - 1955, Rs. 7.50. This deals with Kamashastra, Architecture, Music, Science of War, Birds, Chess, Jewellery and also Science of Stealing.

The editor, Mr. Chintaharan Charkravar writes in the introduction -

"The art of stealing or Burglary is one of the sixty four Arts described in our old sanskrit literature. In the Asiatic Society Library, Calcutta, there is an old Volume written on 'Tadpatra'. This is of small size and contains 600 Sanskrit Shlokas. This book is called 'Shanmukha Kalpa' (षण्मुख कल्प). This details of techniques and intricacies of stealing.

3. In the Bhandarkar Oriental Research Institute, Pune, there are two books on this subject, Both are in the Poetry form and are on Krishna Bhakti.

(a) Chourya Charcha चौर्य चर्चा
174/1892-95.

(b) Chourya Swarup Tika चौर्य स्वरूप टीका
504/1891-95.

4. Dr. Lokeshchandra, Director of the 'International Academy of Indian Culture', New Delhi had been to Germany in 1967 to study the research done in Germany in Oriental subjects and Sanskrit. Dr. Lokeshchandra was interviewed by the 'German News Weekly' (7.10.1967). The following interesting facts were revealed by him.

5. Many American Universities and Research Institutes have vast collections of Indian Manuscripts and printed books. The American Oriental Society has published in 1935 for the use of research scholars and student of Oriental subjects, two lists.
List of Indic Manuscripts in U.S.A. and Canada (Editor - Dr. Polman)

Union List of Printed Indian Texts and Translations in American Libraries (Editor M.S. Imerian).

6. Similarly the German Scholars have prepared two catalogues of Sanskrit manuscripts and Indian Publications available in German Universities and Research Institutes.

catalogues published till 1967 are available in the Bhandarkar Oriental Research Institute, Pune.

- (a) An Annotated Bibliography of Catalogue of Indic Manuscripts, Part-2 - Klaw-Ludwig Janert No. 19576 dated 15.2.1966.
Published -
Franz. Steiner Verlag. GmbH
Wiestasen - 1965.

In the Federal Republic of Germany, the Marberg University has published one book (Chourya Shashtra चौर्यशास्त्र). This deals with the art of stealing in the medieval India.

This book can be purchased from Marburg University, D-3550-Marburg-Lahn-Biegener-26.

7. In Germany, hundreds of scholars have obtained Doctorates by studying Indian and Sanskrit literature. A catalogue of such Theses written by German Researchers 'Doctoral Theses' extending over 300 pages is being published. We will know about the achievements attained by the Germans by the study of Sanskrit literature.

8. Besides this, three more Sanskrit manuscripts on the science of burglary are known :

1. Stensutra स्तेनसूत्र
2. Chourya-Siddha-Siddha-Vichar चौर्य सिद्धा-सिद्ध विचार
3. Chourya Prashna Dnyana चौर्य प्रश्न-ज्ञान

The last two are available in the Nagpur University (Sr. No. 10692 and 10733).

9. Other interesting references to this Science of Stealing are as under :

(a) Journal of American Oriental Society
Vol. 13 - Thieves in the Indian Epics.

(b) Bharatiya Sthala Kosh स्वलकोश
p. 65, by Chitravashastri.

(c) Shukra Niti - Fifth Canto.
(p. 407 - Chourya Vandayan - 1968)
चौर्य-वंदायन

(d) Rajsharma Prakash - by Vaman Shridhar Shastri Agnihotri Pune, 1930, p.59.

(e) Naradniti - Shlokas - 75,76,82,105.

(f) Koutiliya Arthashastra, कौटिलीय अर्थशास्त्र
Karandikar & Shirakhedkar,
pages 118, 28, 124, 119, 164, 126, 105, 57, 173, 172).

(h) प्राचीन काव्यलील ग्रन्थगारी व दंडाचे प्रकार-
लेख. कु. बुभांगी दुराणी

(i) गुल्हा, शिक्षा व अपवाद-

गंगाधर हरीपटवर्धन

(j) श्रीयानवल्क स्मृती-

विष्णुशास्त्री बापट

(k) अस्मानिक समस्याओं तथा सुरक्षा

- जे. रामावहारी लोमर

- (l) Crime and Punishment in Ancient India - by Shukla Das, New Delhi 16 (1977).
- (m) भारतीय पोलिस दलाचा इतिहास
ले. शा.शि. भासले
- (n) Police and Crime in India - by Sir Edmund C. Cocks.
- (o) Imperial Gazetteer of India, 1907 - Vol. IV Administrative Policy.
- (p) प्राचीन भारतीय न्याय पद्धती - दिल्वे
ले. सौ. सविता पेंडसे-May-1976
- (q) Baths and ordeals in Dharmashastra - Ph.D. Thesis by Dr. S.G. Pendse.
- (r) कौटिल्य अर्थशास्त्र पदसूचि
by Dr. R. Shanti Shastri (1st Edn)
Part I - p. 436
Part II - p. 295.
- (s) Chourya-Pancha-Shika by Bilhan)
बिहणक विकृत-चौर पंचाशिका
Prof. Vrajeshchandra Srivastav
Publisher :
Prakash Hindi Sakitya
Choukhamba Granth Mala, 1971.
- (t) Aspects of Ancient Indian life from Sanskrit Sources.
by S.K. Bhattacharya, Punthi Pustak.
34, Mohan Bagan Lane, Calcutta, 1972.

The Germans have studied Sanskrit literature so deeply and extensively as to inspire many an Indian scholar to probe into their own sources of Indian manuscripts. This has proved that India leads in matter of Philosophy and self realisation. Name any science - literature, religion, mythology, puranas, rites, law, art - whether you like it or not you have to refer to Sanskrit literature and manuscripts.

In no other nation or culture or religion is such an exhaustive fund of knowledge as in India and in Sanskrit inscriptions.

BURGLARY IN ANCIENT INDIA

By Prof Upadhye, M.T. & Dr. Desai C.B.
Bedkihal - 591 214

'Burglary' has the following synonyms in Sanskrit..
'तस्करता, स्तेन' (रघुवंश 1/27, मनुस्मृती- 8/333)

A person doing burglary is called

चौर, चोर, छद्म, धूर्त, तस्कर, मुकागरिक, स्तेन, दस्यु, मोषक, धूर्तिक, प्रतिरोधि, परास्कंद, पाटयः, मलिम्लुचः (अमरकोश-1977, मनुस्मृती- 4/135, 8/63, 9/33, इतकमय- 1/84, Kavya literature पाणिनी 1/1/113, दशकुमार चरित, शिशुपालवध, महाभारत, भागवत पुराण, गीता, वार्तिक, ऋग्वेद, अथर्ववेद, मैत्रायणि संहिता Etc.)

The art (or profession) of burglary is termed as..

तस्करवृत्ति, चौर्यवृत्ति, दस्युजीवी (भावप्रकाश iii/59/15, म. भारता 12/2433, दशकुमार चरित 9/11 याज्ञवल्क्य ii/271)

The art or knowledge of burglary is called as..
तस्करवृत्ति, चौर्यवृत्ति, तस्करशास्त्र, स्तेनशास्त्र, कुरपट शास्त्र, (मनुस्मृती iii/14, दशकुमार चरित, कौटिल्य अर्थशास्त्र Etc.)

References of burglary sciences does not appear in any list of Vidyas or Kalas namely -

चतुर्दश विद्या, षोडश विद्या, अष्टादश विद्या OR चतुषष्टिकला - Various lists of these were screened from ancient Sanskrit literature, various stone inscriptions. We can guess that burglary was not taught as a science in any school of Kalas or Vidyas. However we get reference in Kautilya's arthashastra as 'खरपट विद्या' from which it seems that Kharapat existed before Kautilya. No list of his disciples is available. Anyway it is said that Lord Kartikeya imparted the knowledge of Chouravidya चौर विद्या to Yogacharya. A band of robbers is called as Malimlusen मलिम्लुसेन in Taittiriya samhita Shivakotyacharya the author of 'Vaddaradhana Kathe (a Kannada book) dated 8/9th century A.D. gives further information about Taskarshasrta तस्करशास्त्र which includes Jumbhini जुम्भिणी becoming visible or invisible, Stambhini स्तम्भिनी stopping motion, Mohini or Moorchha मोहिनी OR मुच्छी hypnotism, Sarshapi (creating skin diseases), Choorna चूर्ण powders, Yoga योग decieving, Talodghatini तालोद घाटिनी delocking, Mantra मंत्र Gutika, गुटिका Anjana अंजन etc. Chouryakarma was done at -- grocers, cloth merchants, officers, samants or mandaliks & prostitutes (demanding more money).

Lastly we get references of Kharapat and Kharapat-shastra in

1. Koutilya's arthashastra (3rd century B.C.)
खरपट इति नाम्ना प्रसिद्धात् चौरशास्त्रात्।
2. Pratipad sanchika (Malyali commentry on arthashastra).
3. Mattavilas prahasana (by Mahendra varma),
4. Charudatta (by Bhasa) अमः खरपटाय- 3/10
5. Shilappadikar (Malyali mahakavya of 7th century A.D.) here reference appears as Karavada (खरवद)
6. Padma prabhutaka (by - Shudraka) here Kharapat has been referred as Dhoort (धूर्त) Vit विट
7. Kadambarai (by-Bana) 8. Avanti sundarai katha (by Dandi)
9. Vasavadatta (by Subandhu),
10. Brihat. katha sloka samgraha by Budhasvami.
11. Trikandshesha (by Purushottama) - here Kharapat is referred as. कणिसुत, मुलदेव, कलाकुर
12. Kharapatshashtra (खरपटशास्त्र) was existing before 3rd Century B.C., is said in 'Some cryptic words in arthashastra' (Tirumalai venkatesh Univ. journal Vol-1, page-41 to 50.

Lastly we across the science of knowing the burglary & the burglary named as Surakha-vidya (सुरख विद्या). The persons detecting & preventing these are called Yamika (यामिक) Talavar (kannada), Gastivala or Paharekari (marathi) (कांदबरी, नैषध चरित, कथासरित्सागर Etc.)

We get the reference of Sten-nigraha (स्तेननिग्रह) meaning punishing the thieves.

Conclusions :

1. Many terms in ancient Sanskrit & other languages are available for burglar & burglary.
2. The oldest reference of Kharapat is found in Arthashastra
3. Many references of Kharapat & Kharapat-vidya are available in ancient Indian texts of various periods & in various languages.
4. Anti-burglary knowledge was called as - सुरखविद्या.

Question for this issue :

Can we get any references on dust pollution in ancient Indian literature ?

Dr. Shivaji Deore
Malegaon

From :
Prof. D.D.Mishra
I.I.T., Kharagpur 721 302

Kharagpur, 3 July 1983

Correspondence

University of Groningen
Founded in 1614
the Netherlands
Groningen, 9-9-1983

To
Dr. V.V. Bedekar,
Shivshakti,
Dr. Bedekar's Hospital,
Thane 400 602
India

Dear Dr. Bedekar,

Thank you very much for your letter of 20.6.1983. I wrote you in my last letter that I planned to make a trip to India in december/january, 1983/84. At the moment these plans have become more concrete. I will arrive in New Delhi at 21 or 22 december and stay there until 27. Then I will make a tour with some friends to Agra, Khajuraho, Varanasi and Orissa. About the 10th of January I will come to Bombay, where I will stay for five days. May be there are possibilities to give a lecture; I would love to do that. At the moment I am writing an article on the conflict between Tvastar and Indra in the Vedic literature. That subject will not give me much problems. It is also possible to give a lecture on the Vedic Yama. I hope to get a positive answer, though I realize that the time is not the most suitable in view of the universatary vacations.

The indological institutes in Netherland did receive a lot of adhesion letters from all over the world, including yours. Although we hope that all these letters will help, the situation looks very dark. In January I hope to relate you the decision of the minister of education and scientific research.

Awaiting a favourable response,

Yours truly,

Dr. L.P. van den Bosch

Dear Sir,

I congratulate you and Shri K.N.S. Patnaik for the article entitled 'Dates of Birth of Adisankaracharya and Gowtham Buddha' on page 51 to 53 of the 26th June issue of your esteemed periodical.

It is a pity that in spite of these irrefutable evidences the official historians of India still hold on to the totally baseless propaganda that lord Buddha was born in the sixth century B.C. and that Adisankaracharya was born long after Christ. Mr. Patnaik has criticised the astrologer Dr. B.V. Raman for still believing that Lord Buddha was born around sixth century B.C. This belief is continuing in spite of a number of articles published in his Astrological Magazine pointing out that the real date of Lord Buddha was around nineteenth century. For example see 'Facts about Fictions in Indian History' published in four parts starting from 1981 Annual number of A.M.

In this respect International Society for Investigation of Ancient Civilizations, 31 Poes Garden, Madras 600 086, have done a great service by organising a seminar to which a number of eminent teachers of history were invited. The papers presented in the seminar gave a lot of information about the chronology of ancient Indian history which are now withheld from the public by the official historians. Your readers may write directly to the address given above for the proceedings of that seminar and other literature published by that society.

I suggest that such a seminar be held at Bombay or Thane to which all the college teachers of history in and around Bombay should be invited. Your readers and correspondents who are knowledgeable on the subject should present papers on the Ancient Indian Chronology to bring to the notice of Bombay public the valuable information which is now withheld from them by the official historians.

I further suggest that your journal should repeatedly publish from a chronological table of important events from ancient Indian history with suitable editorial notes for the guidance of your readers and prospective authors of the articles. Questions from the readers about the dates of the chronological table should also be answered in your columns for their guidance. I am herewith enclosing a table of correct dates for a few important events of ancient Indian history which may be published. You should also publish more articles like that of Mr. Patnaik on topics like Kurukshetra battle, Vikramaditya, Chandragupta etc.

Your truly,

D D Mishra

The revenue of the Indian Government amounted in 1855 to £ 29,133,000 while its debt at the same date was only £ 55,531,120.

(Page 12)

The tonnage of the imports into India (exclusive of that of native craft) for the year ending April 1855 was 1,637,379 tons, while that of the Exports was 1,614,877 tons. The value of the Imports for this year was £ 14,470,92 and that of the Exports was £ 20,194,255 the balance in trade in favour of India being thus £ 5,773,328 nearly six millions sterling".

(Page 12)

PRITHIVI has no correspondent in Greek or Latin, but DHARA, (the supported) another name of the Earth, is perhaps allied to TERRA.

(Page 70)

India three thousand years ago, a lecture given by Johan Wilson, D.D.F.R.S. in the Townhall of Bombay in October 1958. Published by Indological Book House, c/c, 38/16, Bans Phatak, Varanasi, U.P. (India).

During Akbar's reign, some fanatical courtiers, displeased at the Emperor's sinful praying into the religions of the infidels, themselves helped the Brahmans to conceal their M.S.S. Such was Badauni, who had an UNDISGUISED HORROR for Akbar's mania for idolatrous religions'.

Badauni wrote in Muntakhab-ut-eawarikh :

His Majesty relished inquiries into the sects of these infidels (who can not be counted, so numerous they are, and who have end of REVEALED BOOKS) as they (the sharmans and Brahmans) surpass other learned men in their treatises on morals, and on physical and religious sciences, and reach a high degree in the knowledge of the future, in spiritual power and human perfection, they brought proofs, based on reason and testimony and incalculated their doctrines so firmly ... that no man could now raise a doubt in His Majesty even if mountains were to crumble in dust, or the heaven were to tear as under" (Cf. Max Muller, Introd. to the science of religion, PP. 90, 92). This work "was kept secret and was not published till the reign of Jahangir'. (Ain-i-Akbri, by Abu al-fadl, transt. by H. Blochmann, Vol. I, p. 104, note').

XXIV Introd., The secret Doctrine (1888)

'For, if the results show that neither the new nor even the old testament borrowed anything from the more ancient religion of the Brahmans and Budhists, it does not follow that the Jews have not borrowed all they knew from the chaldean records, the latter being mutilated later on by Eusebius. As to the chaldeans, they assuredly got their primitive learning from the Brahmans, for H.C. Rawlinson shows an undeniably Vedic influence in the early mythology of Babylon; and col. Vans Kennedy has long since justly declared that Babylonia was , from her origin, the seat of Sanskrit and Brahman learning. But all such proofs must lose their value, in the presence of the latest theory worked out by Prof. Max Muller, what it is every one knows'.

Introd. xxxi, The secret Doctrine, Vol. I (1888)

H.P. Blavatsky, collected writings, 1888

'The secret Doctrine' Vol. I, The Theosophical publishing House, Adyar, 1978.

Oriental Institute Thane is happy to announce a one-day Seminar on the subject **"Hindu Mythology and its Inter-relation with the Mythologies of the World"** on the 2nd September 1984 at Thane, India. It is our first announcement and we urge all lovers of history and Indology to participate in this seminar in large number.

Mythology consists of Myths and their Interpretations. These myths having the sanction of antiquity, and sanctity of religious border on beliefs losing their original functional basis in the tide of time. In fact, loss of identity makes them myths. These very often have common or identical origins but develop into dissimilar stories and beliefs in different locations and periods. To evolve the common strata may be a difficult job but it is interesting.

Hope this gathering of scholars will add considerably to our knowledge of History, Inter-relation and Interpretation of Science of Mythology.

We wish that you will begin your planning early so that we may have the opportunity to greet you on the occasion of this Seminar at Thane, India.

SEMINAR PROGRAMME

The Seminar Programme is divided into two sections.

Special lectures and free communications

There will be three special lectures of 60 minutes each. You can choose any one of the following topics:

1. Mythology of Stellar constallations.
2. Impact of mythology on social behaviour.
3. Myths and Science.
4. Hindu Mythology and its Inter-relation with the African Mythology.

For free communication you can choose any one of the following topic category.

Hindu Mythology and its inter-relation with Mythologies of :

1. Sumerian, Phonetian, Khaldian
2. Babylonian
3. Egyptian
4. Greek
5. Central and South American
6. Scandinavian
7. East Asian
8. Keltic
9. Miscellaneous

DEAD LINE

Please send you papers of special lectures and on free communication before 31st May, 1984.

Institute for Rewriting Indian History

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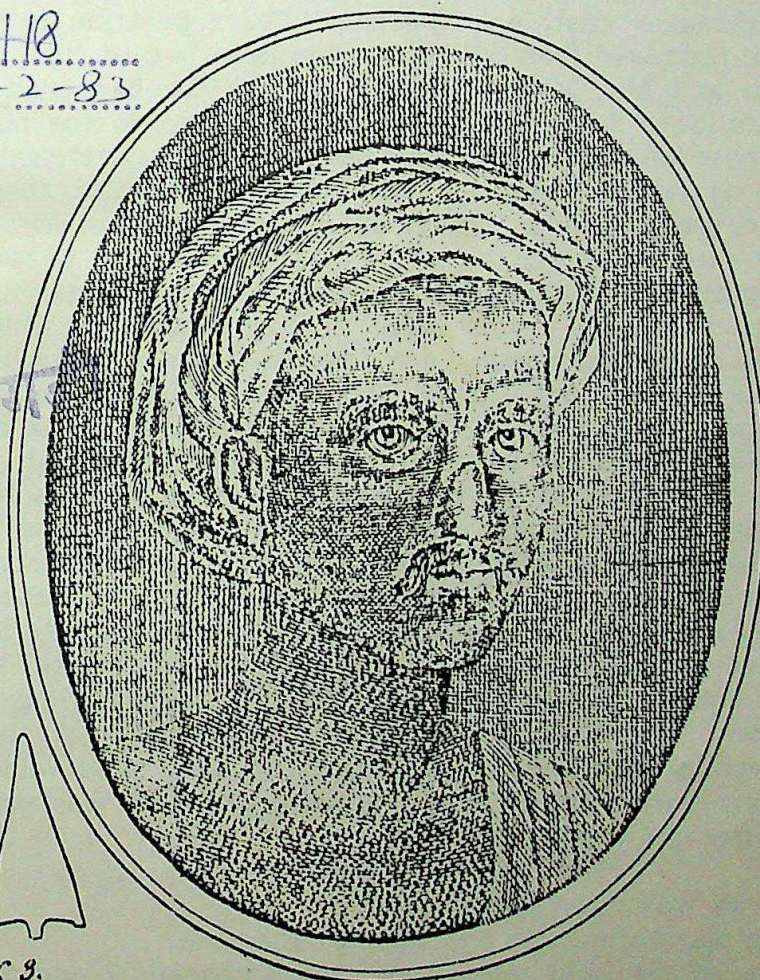
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VOL. 2 NO. 4 QUARTERLY JOURNAL

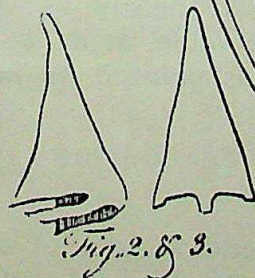
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प्राप्ति दिनांक 9-2-83

पुस्तकालय
गुरुकुल कांगड़ी



Longmankar.



For details see inside.

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Itihas Patrika Vol. 2 No. 1 included an article "India's contribution in plastic surgery" by Dr. S.M. Varty. The front page of this issue is an authentic proof in the support of what we say. The original letter written to the editor of the "Gentlemans Magazine" in October 1794, is given below.

This information has been supplied to us by Mr. V.S. Godbole from London.

9th October, 1794

Mr. Urban,

A friend has transmitted to me, from the East Indies, the following very curious, and, in Europe, I believe, unknown chirurgical operation, which has long been practised in India with success; namely affixing a new nose on a man's face. The person represented in place 1, is now in Bombay.

Cowasjee, a Mahratta of the cast of husbandman, was a bullock-driver with the English army in the war of 1792, and was made a prisoner by Tippoo, who cut off his nose and one of his hands. In this state he joined the Bombay army near Seringapatam, and is now a prisoner of the Honourable East India Company. For above 12 months he remained without a nose, when he had a new one put on by a man of the Brickmaker cast, near Poonah. This operation is not uncommon in India, and has been practised from time immemorial. Two of the medical gentlemen, Mr. Thomas Cruso and Mr. James Trindlay, of the Bombay presidency, have seen it performed, as follows: A thin plate of wax is fitted to the slump of the nose, so as to make a nose of a good appearance. It is then flattened, and laid on the forehead. A line is drawn round the wax, and the operator then diffects off as much skin as it covered, leaving undivided a small slip between the eyes. This slip preserves the circulation till an union has taken place between the new and old parts. The cicatrix of the slump of the nose is next pared off, and immediately behind this raw part an incision is made through the skin, which passes around both ala, and goes along the upper lip. The skin is now brought down from the forehead, and being twisted half round, its edge is inserted into this incision, so that a nose is formed with a double hold above, and with it ala and septum below fixed in the incision. A little Tirra Taponica is softened with water, and being spread of slips of cloth, five or six of these are placed over each other, to secure the joining. No other dressing but this cement is used for four days. It is then removed, and cloths dipped in ghee (a kind of butter) are applied. The connecting slips of skin are divided about the 25th day, when a little more diffecation is necessary to improve the appearance of the new nose. For five or six days after the operation, the patient is made to lie on his back; and, on the tenth day, bits of soft clith are put into the nostrils, to keep them sufficiently open. Thus operation is very generally successful. The artificial nose is secure, and looks nearly as well as the natural one; nor is the scar on the forehead very observable after a length of time. The picture from which this engraving is made was painted in January, 1794, ten months after the operation.

Fig 1 : the plate of wax when flattened.

Fig 2 and 3 : the plate of wax in the form of the nose.

Fig 4 : 1. figure of the skin taken from the forehead; 2 and 3 form of the ala of the new nose; 4 Septum of the new nose; 5. the slip left undivided; 6. the incision into which the edge of the skin is ingrafted.

Yours Sincerely,

Institute for Rewriting Indian History

इतिहास पत्रिका

Itihas patrika

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28TH DECEMBER 1982

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C O N T E N T S

1. Editorial	...	126
2. The one Lesson from History, which India Never Learnt (By P.N. Sharma)	...	128
3. India : Birth Place of Paper (By P.G. Gosavi)	...	136
4. Science in Ancient India (By S.B. Velankar)	...	140
5. London Calling - Why Rewrite Indian History ? (By V.S. Godbole)	...	143
6. Question Box	...	152
7. Correspondence	...	153
8. Seminars & Conferences	...	156
9. News in Brief	...	156

Editorial

What is the difference between a live and a dead body ? Medical books will give you many signs and symptoms, but for a lay-man, lack of activity and response is the cardinal sign which differentiates a dead body from a live one. A live body will react or respond if you abuse or try to hurt it, which a dead body will never do. Some HATHAYOGIS in this country have mastered the technique of stopping the respiration and heart and they exactly mimic a dead body, but they can reverse the process and come to life. Indian citizens by and large have mastered an unique system of Yoga where they do not have to stop their heart and respiration like HATHAYOGIS and yet can act like a dead body. Any amount of abuses, misinterpretations of their way of life, religion and scriptures never disturb them. They have been ruled for several years. They have been told their education, their mother-language Sanskrit, their religion, are barbarian and have no place in this highly competitive modern and scientific world. Let us take the example of our education: It is in a state of utter confusion and has failed to create cultured citizens. We are all educated but very few of us are cultured and educated both. Lord Mecuale who came as an adviser to Lord Benting, is the Father of Present system of education in this country. Why the old system was totally scrapped ? Was it inadequate ? Was it so old that it could not engulf the educational trends during those days all over the world ? Was it inefficient to make a man cultured ? Probably there may be some truth that the system was really old, inadequate, requiring some re-orientation. But it was not definitely so obsolete to scrap. What required was re-organisation which we still do from time to time for our present system of education. The question is still unanswered as to why Macaulay scrapped this system ? Was he really bothered and wanted to educate the citizens of this country ? Certainly not. Macaulay had no such intentions. His suggestion was, "WE MUST DO OUR BEST TO FORM A CLASS WHO MAY BE INTERPRETORS BETWEEN US AND MILLIONS WHOM WE GOVERN; A CLASS OF PERSONS INDIAN IN BLOOD AND COLOUR BUT ENGLISH IN TEST, OPINION, WORDS AND INTELLECT. He was successful beyond his expectations. Til today our education is pouring out graduates which fit in the intentions of Macaulay. He did the best which he could do for his own country. We cannot blame him. Macaulay had not come to this country to serve the citizens of this country, but he had come to rule us by any means, good or bad. Further he writes to his father in a letter "NO HINDU WHO HAS RECEIVED AN ENGLISH EDUCATION EVER REMAINS SINCERELY ATTACHED TO HIS RELIGION. SOME CONTINUE TO PROFESS IT AS A MATTER OF POLICY, BUT MANY PROFESS THEMSELVES TO BE PURE DEISTS, AND SOME EMBRACE CHRISTIANITY. IT IS MY FIRM BELIEF THAT IF OUR PLANS OF EDUCATION ARE FOLLOWED UP, THERE WILL NOT BE A SINGLE IDOLATOR AMONG RESPECTABLE CLASS IN BENGAL THIRTY YEARS HENCE."

It is utter failure of the intelligency of this country for last few centuries to understand this poisonous intentions and back-grounds of our rulers. The moment we try to suspect and express doubt about the final intentions of these western scholars, you will be branded as a fanatic or communal. What is expected from us is only to practice above mentioned unique system of Yoga. You should not revolt, react though you see some misdeeds and then you will be called Progressive, large-hearted, intellectual citizens of BHARTAVARSH.

W. Ward published a book, "A view of the History, Literature and Mythology of the Hindus", in 1818. Let us see what he writes in his book, "HINDU SYSTEM IS THE MOST PUERILE, IMPURE AND BLOODY OF ANY SYSTEM OF IDOLATORY THAT WAS EVER ESTABLISHED ON EARTH." amongst "AN IDLE, EFFEMINATE,

AND DISSOLUTE PEOPLE" of "DISORDERED IMAGINATIONS," WHO "FREQUENT THEIR TEMPLES, NOT FOR DEVOTION, BUT FOR THE SATISFACTION OF THEIR LICENTIOUS APPETITIES," He did not stop here. Further he says, "A CHASTE WOMAN FAITHFUL TO HER HUSBAND IS SCARCELY TO BE FOUND IN ALL THE MILLIONS OF HINDUS". Still we should not get disturbed or try to relook and rewrite our History and must only practise the unique Yoga and act like a dead body.

Ferguson, Coilinghome and few more Western scholars are considered as the authority on Indian Architecture, no doubt they have done some scholarly work and deserve appreciation. Ancient Indian Art was not only the art as we presently think, but was really a mixture of various systems of our philosophies and disciplines. Hindu Architecture was not merely a Civil Engineering but it was something more than that. To interpret, decipher or decode the gigantic temples and other monuments in this country, you really require a thorough knowledge of these philosophies and not only the accounts of Civil engineering. Western Scholars must be masters in their Civil Engineering and Architectural sciences but may not be having the fuller and detailed understanding of our philosophies which were attached and homogeneous with the art of Architecture. Till late, scholars did not accept Indian Science of Architecture which is different in the style and way from the Western Architecture and which is written much before christ. It was really foolish to consider that these gigantic monuments could be created throughout the length and breadth of this country - without any common science behind them. We are trying to fit this science forcibly in the Western Architectural concepts and frame work. Western Scholars have done their best to explain these monuments on the basis of their own art of Architectural understanding.

How many Western Scholars in Indian Architecture and their Indian disciples have gone through the hundreds of available books on Architecture, yoga, Tantra etc. in Sanskrit. I am afraid the answer is silence.

We are determined to put a stop to this silence. We will try to varify and recheck everything told about us in the past. We do not want to practice anymore this unique yoga of acting like a dead body. We will act, react and if required, also shout.

This is the 4th issue of this year, and we are happy to bring out these issues every quarter without any delay. No explanation on our part can justify typographical and printing mistakes in a research journal of this kind. Without any bold promises, we request for your kind co-operation to bear with us in case it so happens in the publication of one or two more issues. Now about the contents of this issue. From this issue onwards, we are introducing a new Section, "London calling" by Mr. V.S. Godbole, you will read more about it in the column itself.

The One Lesson From History, Which India Never Learnt

By P.N. Sharma

With the floodgates of historical data now available after massive churning of objective facts through the giant efforts of the Institute for Rewriting Indian History headed by its illustrious founder President Shri P.N. Oak, it becomes pertinent that further avenues may be opened in quest of facts that carved the shape of tragic events that overtook India in the shape of continued invasions which not only resulted in the occupation of Indian sub-continent along with all its palatial buildings by the invaders, who commandeered them with or without any modification to their own use, but enacted glory and ghastly scenes of blood curdling atrocities, holocausts and carnage on the Indian citizens and smashed its culture to smithereens.

With a view to comprehend the enormity of this aspect of history, a stock taking in the form of a chart of only important foreign invasions that India suffered is given below for the interest of readers :

1.	First Invasion of India by Darius King of Persia in	...	519-518 B.C.
2.	Second Invasion of India by Alexander from Greece in	...	325 B.C.
3.	Third Invasion of India by Sakas from Central Asia	...	180 B.C.
4.	Fourth Invasion of India by Kushans from Central Asia	...	120 B.C.
5.	Fifth Invasion of India by Huns from Central Asia	...	420 B.C.
6.	Sixth Invasion of India by Mohd. Bin Qasim Syria	...	712 B.C.
7.	Seventh Invasion of India by Subukatgin Ghazni (Afg.)	...	987 A.D.
8.	Eighth to Twenty Third by Mehmud Ghaznavi (Afg.)	...	997 to 1030 B.C.
9.	Twenty Fourth Invasion of India by Mohd. Ghuri (Afg)	...	1191 A.D.
10.	Twenty Fifth Invasion of India by Mohd. Ghuri (Afg)	...	1192 A.D.
11.	Twenty Sixth Invasion of India by Temur Lung Central Asia	...	1398 A.D.
12.	Twenty Seventh Invasion of India by Babur from Central Asia	...	1526 A.D.
13.	Twenty Seventh Invasion of India by Humayun from Persia	...	1555 A.D.
14.	Twenty Ninth Invasion of India by Akbar from Afghanistan	...	1556 A.D.
15.	Thirtieth Invasion of India by Nadir Shah from Persia	...	1739 A.D.
16.	Thirty First Invasion of India by Ahmed Shah Abdali from Persia	...	1756 A.D.
17.	Thirty Second Invasion of India by English at Plassi (Bengal)	...	1757 A.D.
18.	Thirty Third Invasion of India by Pakistan	...	1947 A.D.
19.	Thirty Fourth Invasion of India by China	...	1962 A.D.
20.	Thirty Fifth Invasion of India by Pakistan	...	1965 A.D.
21.	Thirty Sixth Invasion of India by Pakistan	...	1971 A.D.

It has now been proved to the very hilt that all the glorious edifices such as taj Mahal, Red Forts at Delhi and Agra, Humayun, Safdarjang, Itmadudaula, Sikandra,

Lodhi Tombs, Qutab Minar, Fatehpur Sikri and a host of other splendid buildings ascribed to this and that Muslim Sultan, in fact hailed from a much earlier period. The very existence of these scintillating structures galore all over India with enormous riches stored therein held powerful temptation for every invader that struck India.

If despite the above sordid picture presented to us through the three dozen of foreign invasions over a period as long as that of 2,500 years, we still strut about and wax eloquent proclaiming from house tops the glorious achievements attained by us on earth and in heaven, it would only amount to exposing ourselves to the charge of stubborn idiocy on our part against rigid palpable facts to the country. Nobody leaves his hearth and home with wife and children behind hundreds and thousands miles back in his native land and tempted to invade any formidable, well organised and well equipped force of any country, unless he is assured of a sure victory in the battle and loot through plunder and a safe return home loaded with the spoils of war. But here what we find in India was the spate of invasions ranging over a period of not just ten to twenty years but stretching to a period of 2,500 years at one go. Even after partition when India attained the so-called Independence after partition in our own times, we got four attacks from a tiny country like Pakistan and one from China, by whom our forces were very badly crushed, routed and skulked for safety all in helter-skelter. To crown all none of above invasions without any exception evoked todate a single hit back from 519 B.C. to 1982 A.D. todate. Why on earth are we the only people to tempt invading forces of destruction, who so badly mauled us, our women forced to perform Johar en masses, our lads and young women marched in lines as slaves to foreign lands to be auctioned off for rape and sodomy, our galaxy of glittering structures snatched away from us and commandeered to serve the purpose of either mosques or tombs or palaces or forts. What indeed was at the root of all this colossal massacre and annihilation of a nation, which claims itself to be the descendants of Ram and Krishen, Bhim and Arjun, the great warrior heroes. We shall endeavour to answer this question.

The one vivid fact of history reveals that the word 'Hindu' does not find any mention in the entire parlance of comprehensive literature comprising Mahabharat, Ramayan, Vedas, Upnishads, Shrutis, Smrities and Purans on which we Hindus make an inalienable claim. It would appear very strange and incongruous that a nation should assert its vehement right to a certain name, which cannot be verified from all its sacred books put together.

The readers would be taken aback to find that the name 'Hindu' was foisted all with contempt upon Indians, then known as 'Bhartis' or 'Bharatas' by a Persian King 'Darius', whom, I have quoted above as the first invader of India in 519-518 B.C. This invader conquered a large part of Indus Valley and gave the name of 'Hindu' to this country' (History of Indian Civilization Vol. I, page 56, by Radha Kamal Mukerjee, formerly Vice-Chancellor of Lucknow University). This view is also corroborated by a few other Historians. Swami Dayanand, the founder of Arya Samaj, also held the same view. Veer Savarkar does not mention the foisting of this word 'Hindu' under contempt, though he, none the less, reluctantly concedes the foisting of the word by some foreigners. But it is the mental approach of the conqueror, whosoever he is, which holds the vanquished in great contempt and which is the *raison d'etre* of a certain situation, though I do concede that Darius all derisively ridiculed the word 'Sapt Sindhu' (or in Persian 'Haft Hindu') telling his soldiers, perhaps: Look these are the ants of Hindus, whom we Persians have grinded into dust.

So it was after conquering the North-West part of India by Darius in 519-518 B.C. when Buddah and Mahavir were disseminating their gospel of truth and non-violence in though, word and deed that India got its first invasion. The Great Buddha was

then 43 years old and Mahavir Swami had just followed in his footsteps around the age of 24 years. This first invasion by Darius had not much of an impact on the rest of India and the people outside the pale of the troubled spot had no knowledge that any invader had even branded them as 'Hindus'. This explains the missing of the word 'Hindu' from the entire vocabulary of earlier Hindu scriptures.

Now to construct logically an authentic picture of the events in the light of the above known facts, we have to move backwards from the date of recorded history in our possession, taking it to be by and large certain that the events in post Buddha period find recording than in the pre-Buddha period, about which we can only use our logic very carefully.

We have on record through the Carbon-14 dating system that the Mohen-jo-Daro ruins, the oldest habitation available in India existed around 5,500 years back. With Buddah on the scene around 5th Century B.C. spreading his message of love and non-violence, a period of just 3,500 years is left to us during which the entire course of achievements that could possibly be credited to the people of Great Bharat. Added to this and taking a lighter view of the first five invasions of Darius, Alexander, Sakas, Kushans and Huns (though on their own these were as formidable as the line of invasions that took place after these five invasions) we can at best say that India got a lease of another period in the post-Buddha days from 468 B.C. (when Mahanvira Muni quit the scene) to 606 A.D. upto the time when Harsh Vardhan ruled India - a period of roughly 1000 years, during which India can boast of some of the finest of achievements in Arts and Architecture, Medicine and Music, Astronomy and Archery, Metallurgy and Mathematics and a host of other secular achievements. This first five invaders did not carry any identity of thought with them and got absorbed into the main fabric of Indian way of life and thought of Hindus completely.

There is no trace of any further pioneer of Bharat religious thought after the Buddah and Mahanvira quit the Indian spiritual scene and this period pre-supposes the pursuit of spiritual activity for centuries on end earlier. The natural law being that every age is the sum total of reactions of the previous age. The entire period which gripped India in its pursuit to know the invisible should have thus ranged for centuries earlier and so indeed was the case, since the entire Vedic literature finally ended with the philosophy of Buddah of Mahavira. There are now enough clues with us to reconstruct the course of History in the pre-Buddah times, which in fact is an extremely important link without which now Hindus came into existence with their philosophy after Buddah and Mahavira, cannot be comprehended distinctly.

Upto the times of Mahabharata war, the mass of literature at our disposal gives us enough proof that India with its language as Sanskrit enjoyed a world sway. Historical data reveals that Mahabharata war brought colossal devastation on mankind in general and on Indians in particular. It wrecked life in India from every aspect of its activity and forced mankind for a fresh stock-taking of human passions and ambitions. Society was cut both horizontally and vertically. The participation of global forces on the side of either Kauravs and Pandavs show that both the sides had their military following all over the then world. India had colonies spread in Europe, Middle East and Far East and India's writ ran in all parts of the world. Indian way of life was copied in every part of the world in the same way as West is being copied now in India. Recently I witnessed the Shakespear's Drama Ceasor on the T.V. and was amused to find that all the characters wore Dhotis, like Indians today. It may please be noted that almost all Western languages derived their genesis from Sanskrit in one from or the other. Around 25 per cent of the English language even at present could be directly linked to Sankrit phonetics. So is the case with the host of other Western languages.

Having established our might as the dominant figure in the world order without a peer (as did Britishers only a few years back) we were very well ensconced in our home within our far flung but very safe borders without the least fear of being attacked by any outside force. Other nations all over the world shivered at the idea of showing even the slightest disrespect to our sovereignty. The whole world was at the beck and call of India's might. But Mahabharata war certainly hit hard the Indian way of life. This blow was not so much from external forces but it was the change in the outlook on life that played the crucial role. The people in India started reassessing the values of life, as a repulsion and reaction of tremendous destruction of life that came in the wake of nerve-racking war. This war forced mankind in India to re-assess the values of life for a probe if there were some invisible agency that controlled the immensity of life's myriad working. Such a class of people who were keenly inspired by such a probe into the invisibility of Nature cut them off from the hum drum of virulent life and sought for solitude zealously. They worked out certain theories such as the theory of 'Soul versus God', 'Rebirth' 'Reincarnation', 'Life after Death' and 'The Philosophy of Karma', all of which can, however, be pricked with ease but still offered a good amount of solace to a weary mind to grab at anything which could provide momentary tranquility. It was during this period that Indians or better Bhartis compiled the four Vedas, quickly followed by their commentary in Upnishads. Further literature soon followed in the shape of Shrutis and Smrities to work out the various disciplines conducting the course of life on earth through manifold rituals. The call for all round refinement overtook the entire nation which ended ultimately with the clarion call of both the Great Buddah and Jain Muni Mahavir of non-violence in word, thought and deed, which converted and transformed millions of fighting inhabitants into non-violent wandering monks wearing saffron coloured robes and earmarked for errands all over the vast country with the inspiring message of peace and love. Renunciation in every walk of life became the order of the day. Nobility and mortality of the highest cadre ruled the roost in every phase of human activity.

The time when both Buddah and Mahavir were hotly engaged in spreading their most refined culture of non-violence in the middle and south India, Darius, a nearby King of Persia had already conquered the entire Indus valley comprising of Afghanistan, Balochistan and a part of North Punjab dubbing Bhartis as Hindus all through contempt. Within another two centuries Alexander from Greece pierced Bharat further deep down 300 miles and gave it a heavy drubbing. It may please be carefully noted that no invader invades any country without securing advance information in respect of the resources, ideology of the country through his forces deputed for intelligence work and both Darius and Alexander must have wondered how a country saturated with the blood of heroism of the type of Ram, Krishna, Arjun and Bhim, was transformed into a army of millions of saffron robed wandering monks loitering all over India calling themselves as Bhikshus and firmly wedded to reform the world, rendering the task of these two first invaders very easy. The remanent aggressive spirit appeared in occasional sparks at stages but the Buddah and Mahavir cultural developments dealt a very powerful and the last blow to the spirit of survival and self-preservation and India in subsequent centuries paid a very heavy price for pursuing the most refined culture. It was tragic but it was very much there. Nature did not seem to relent from working out its inherently cruel laws and this, perhaps for ever, will stay as the greatest tragical enigma with mankind.

Darius and Alexander had finally cleared the way and removed once for all times the fear stuck up deep into the outside world regarding the non-vulnerability of India and once this was done India lay at the mercy of greedy persons and invasions, one after the other, reduced India into pulp in gradual stages. History, in fact, is very simple in its working principles and the sum total of all thought that a nation

creates on the mundane plane goes to determine its fate in the field of survival. Once India cut adrift from the practical laws of Nature Supreme, it had to suffer untold calamitous events.

Nobody would question the great effort on the part of India for a probe into the invisible mysteries of Nature, so sincere it was in the start for many centuries, although its premise and series of theories formulated by the great seers and sages, do not stand the test of logic. All the same humanity would bow its head before the great Indian Rishis and Munis, who put in great labour to delve deep into the metaphysical doctrines and propounded apparently quite convincing logic in support thereof but the crux of the entire mass of thought so generated, failed to make even a scratch on the hard core of nature which defied all solution. But what one would certainly question is the balance which India lost in maintaining in between the two opposite extremes of evil and good. For once India took it for granted that there was no evil in Nature and that we could twist nature to our own choice at will. This was, however, not to be. We were out to reform a snake who would not spare to bite the very hand that fed it and this proved to be our greatest error. Our way of life in the pre-Mahabharat period was to play foul with foul people and play fair with fair people. But in the post-Mahabharat period in our great zeal to reform nature, India started playing fair with foul people. How India handled foul people in the Pre-Mahabharat and during the Mahabharat days could well be illustrated by a few examples such as follows :

1. In the 13th year of their exile, all incognito, Dropti, the wife of five Pandavas, passed her tale of woe to Bhim, one of her husbands, as to how she was being harassed by Keechak, the Military General of the King Virat, in whose court the Pandavs had taken shelter under assumed names. Undeterred and valiant Bhim counsels Dropti to lure Keechak into a secluded spot at night where Bhim ripped Keechak into two parts from his legs and arms and all this by sheer force of his physical might without using any sharp-edged weapon, twisted Keechak's neck and breaking it from the body, put all the torn out limbs into his abdomen and thre the torso out.
2. Arjun on a plea being made by Karna to temporarily stop shooting until he retrieved his wheel of the chariot from the mud, where it was stuck up, went into inaction, when Krishna admonished him, saying that 'Karan is a much better archer than you are and that this is the only time when you can kill him, else you will never be able to kill him'. 'But this would be a foul deed', says Arjun. No, says Krishna. Karna is a foul man and my philosophy of life is to kill foul people by foul means'. This advice went home and with one arrow shot from Arjun's bow, Karan lay pinned down to the ground dead.
3. Bhim, Krishna and Baldev were out to trace out Duryodhan, who, as they learnt hid himself in some pond under water. Bhim yelled out challenging Duryodhan to come out for a final combat. Duryodhan accepted the gauntlet and a mace duel followed with Duryodhan dealing deadly blows in increasing intensity much to the bewilderment and chagrin of Krishna, who in sheer calculated desperation beckoned Bhim to hit Duryodhan on the thigh, against the rules of war, not to his an adversary below the belt. Bhim took the cue and struck Duryodhan on the thigh flattening him down on the ground on all fours. This enraged Baldev, the brother of Krishna, calling the vile act as a downright foul deed, but Krishen rose to the occasion telling him squarely that Duryodhan was a foul man, who merited to be killed by foul means.
4. One similar example from Ramayan reveals the same philosophy that held the field in that age. RAM clandestinely hidden behind a tree shot a deadly

arrow from his bow at Bali, who reeled on the floor mortally injured. Discovering to his exasperation that Ram who claims to be a valient soldier had dealt him the fatal blow, he held Ram to ridicule for his flaunting valour and pours derisive invectives on Ram. But one single utterance from Ram sums up the philosophy of times when Ram told Bali, 'Bali you are the most foul and a hated living tyrant, having outraged the modesty of your younger brother Sùgriv's wife and so only deserved killing by foul means'.

Examples galore could be piled up to illustrate the philosophy of these two of the greatest heroes of India by the pity is both these heroes were transformed into dieties for worship and their entire deeds that formed a pragmatic code for the self-preservation and survival of a healthy, buoyant society, were all reduced to ornamentation of these two great warrior heroes through decking the annual dramatising of events for amusement. Their actual exploits and standards formulated failed to be translated into practice and the wave of refinement starting with the dawn of Vedas with all their splendid tributaries ended finally in the great lesson of Buddha and Mahavira with the trumpeting call of non-violence in thought, word and deed. This very rudely shook the earthly power base of India. The call of dealing 'foul people by foul means' was substituted by a fresh call by both Buddah and Mahavira or even earlier to deal 'foul people by fair means'. The wave of reforming even the most heinous and hardened criminals with compassion and love became the vade-mecum for all times thereafter todate. India started pumping up a phoney culture of Heaven and Hell, Rebirth and Reincarnation. India began soaring too high into the sky with our feet completely lifted off the ground to catch the sight of a resplendent deity that existed nowhere. Tumbling down day after day, year after year and a century after century we have most stubbornly stuck to the dream-land for a period of over 2,500 years, as the History goes to record, during which we witnessed the most appalling atrocities inflicted on Hindus by invaders i the shape of conversions in millions at the point of sword by all Muslim Sultans without exception, rape or Johar of women again in their millions spread over this long period, mayhem and murder of lacs of prisoners (one lakh alone by Temurlung on a single day at Loni near Delhi), boiling and sawing and flaying alive of Hindus (Bhai Mati Dass and his associates in Delhi) killing of minor sons in the presence of a father bound in stocks and striking him with the ripped torso of the son (Banda Biragi), bricking alive children (two sons of Guru Govind Singh), massacre of peaceful citizens in their hundreds while holding meeting (Jalianwala Bagh) by Britishers. The reign of terror remained unleashed on Hindus for over two milliniums at a stretched as true Buddhists (for in terms of ideology Hindus in fact imbibed the entire creed of Buddhism in practice) they faithfully stuck to their unretaliating cult of non-violence in thought, word and deed.

They even went to the extent of transforming the entire culture of Ram & Krishen as heroes to those of heavenly deities and installed them as images and idols for worship. Whatever these two heroes of the great epics practiced in their life time was inflated into the plethora of incredible mass of incongrous stories insensibly intertwined against the laws of nature. Both the epics of Mahabharat and Ramayan were reduced to writing after the Buddha & Jaina period and as such the Vedic thought with its cult of refinement infiltrated into these epics and the blended stuff was passed on as the divine message from Ram and Krishen. The cult of non-violence in thought word and deed in Gita (16-2/3) along with a call for action of fight are the two incompatibilities which left people in a confused state of mind. The refind, enlightened philosophy in ecstatic poetry of Vedas does not dawn on any nation in its very inception. A nation has to traverse myriad and cataclysmic periods of tumult and turmoils before it can launch upon an effort for a breakthrough into the invisible in times of peace and plenty, unhampered by any catastrophic

environments, which were certainly available to Bhartis during and for some centuries after the Rama and Krishna period, when they held supremacy over the world events and none could even dare to look at India with greedy eyes (as is the case with USA or USSR in the modern times). Bhartis might and culture swayed the world but when their eyes were turned heaven-wards in quest of God, they not only were contemptuously dubbed as Hindus but in gradual stages they lost everything on this earth with the added savagery heaped upon them, the like of which the world had not known earlier. True, Bhartis after being branded as Hindus created some of the finest mass in every art - be it sculpture, architecture, medicine or music, painting or poetry. May it also be noted very carefully that the entire architectural structures presently existing in India came into being after the Buddha period within a span of around 1000 years from the 5th century B.C. to the 7th century A.D. These Hindus surpassed all limits of extremely fine morality and identified the entire creation with their ownself, miserably erring that no morality can be practiced without a ruthless force of might encircling the country's borders or safeguarding its own citizens against the bullying tyrants within the country itself. The immutable laws of nature have got no mercy for any one who fails to adapt himself to the very letter of the law. Morality without might to protect its working would never work. Morality is enshrined in the heart of man. No society can work without morality or some code of discipline to regulate its working peacefully but this would be only possible through a very ruthless law of might to watch implementation of morality unhampered by ruffians. Though Buddhists and Jain Bhartis who were contemptuously smeared with the title of Hindus by Darius, laid great stress on morality and religious discipline but they miserably failed to safeguard the same morality because they looked down upon the other part of the coin symbolising 'might'. Having created a most fanciful, fascinating and a very infatuating aerial philosophy of life, which completely brain-washed even the most critical talent and a genius, Hindusthen created a code of life in the form of celibacy, a vowed to remain non-violent even against extreme provocation and inhuman barbarities of the most degenerated type. These being against the laws of nature could not be practised but this at the same time made Hindus a nation of top hypocrites, sly and most cunning to hoodwink the greater credulous and gullible majority who chose to follow the law of Dharma or Morality. The wolves in sheep's clothing went about outwardly preaching but inwardly indulging in the most lecherous passions and vices of all kinds. Groups within groups went about spreading a ding-dong tantric mystiques and kept the people away from a pragmatic and sensible comprehension and usage of the necessities of life in keeping with the natural laws. Even Swami Dayanand, a great talented exponent of Vedic philosophy in recent times asserted that God gave the first push to the creation of mankind in the shape of full-blooded youngmen and youngwomen without the process of copulation to the first ball of humanity rolling, despite his unequivocal espousal to unchanging uniform and universal natural laws. So this metaphysics and mysticism was very charming and alluring in the extreme yet it offered no sensible logica and was a negation for survival and self-preservation of any nation.

Wedded to extreme scrupulousness to employ only dignified and fair means while dealing with lawlessness and bully tyrants, the achievement of the brilliant goal was lost sight of and thus Hindus allowed the criminal mentality to foster and pollute the life and blood of the nation, which became a running sore. These very values and standards infiltrated into the colonies under India's control in the Far East and West of Bharat, where the same creed took the prototype shape in the form of Christianity, which was reflected image of Buddhism.

All the present day ills that are troubling India and the world at large and India in particular, have their roots in the above ideology that has gripped the main ethos

of the country and we have become the pitiable victims of our own philosophy of life, escape from which seems to be extremely difficult for the milieu of Hindus is like a cobweb thick they have woven around them through over three milleniums, extraction from which is not an easy task, if it is not an impossible one either. The only panacea or anodyne available to India and to the great humanity at large is through th scrupulous adherence to 'Secularism' to its very letter in principle. We in India have again shown our cleverness and hypocrisy in defining the 'Secularism'. The dictionary meaning of the word 'Secularism' is a 'doctrine that the basis of morality should be non-religious and 'a policy of excluding religious teaching from schools under State control'. Not the religion, which one can define as an activity to know the invisible, is not necessary but that it being the personal predilection impulsion and passion with a person, is a personal property of the person practising it without his right to talk or preach the same in the public. As no two persons resemble in this vast world except on a cinema screen, similarly no two religions can agree on all their approaches to the invisibility surrounding man's life. This disagreement takes a communal shape which ultimately gives rise to heat in arguments and then to physical clashes resulting in unnecessary bloodshed and disharmony. The vast infinity surrounding life is too dark to be fathomed by any person, however tall claims one may make, then why insist upon holding one's own view about infinity to be the correct one and force his views upon others through pen or sword. So morality based upon religion has got no base. To run the society free from turmoil man needs certain code of discipline called morality, which too is subject to change with the change of times and hence the insistence for unadulterated secularism in the true sense of word. History stands sufficient testimony on this point that religion has done greater harm to humanity than all other calamities put together. India would not have suffered such colossal devastation if they had not pursued publically such week doctrines of survival as preached by both Buddha and Mahavir without their having made it doubly sure to ward off people with evil designs of plunder and carnage, through building up a corresponding ruthless force of defence.

Pursuit of religion is all a mental proposition and a person can practice it better in seclusion and aloofness than in public. So, therefore, all public manifestation of religion through any temple, mosque, church or gurdwara is not necessary at all. No mental concentration is possible under public gaze and so no mental achievement either. Everyman has got the right to worship in any manner he likes but no right to preach or force or persuade others to follow his way of religious thought, for no truth has so far dawned no man from behind the thick veil of mystery that engulfs life. Similarly there should be no imparting of religious education in schools, more so under the State control. Moral code drafted by any society should be socially oriented and not based on any religious tenets.

Unfortunately secularism in India in practice signifies respect for all religions with the right of the leaders at the helm of affairs to participate in the rituals of every religion. This only whips up the communal passion and has done India the greatest harm in disintegrating the entire country on communal lines Communal frenzy of the present ardour and venom did not even exist in the British days. A State committed to secularism has got nothing to do with any religion and the persons who lead the country's administration should very scrupulously avoid participating in religious practices in public.

Next Indians and Hindus in particular should force the Government to probe de novo the builders of the great number of wonder monuments in India located in Delhi, Agra, Fatehpur Sikri, Bhopal, Mandu, Hyderabad, Ahmedabad and a host of such other places. By now the enlightened people know it for certain that all these mediaval monuments hail from the pre-Muslim period and the Muslims did not construct

a single structure of eminence in India for there were already a glut of such glittering edifices all over the country, which held great riches stored in them and which was a powerful temptation for all invaders. Nobody invades any barren land. The moment this fact of Hindus having lost all these magnificent buildings all because of their weak philosophy of life dawns on them, they will be forced to redraft their entire thinking in keeping with the laws of nature.

In conclusion we can say it with all the force at our command that weakness in any form is the greatest sin and the History of India is replete with a glaring picture of instances galore that go to confirm this truth. The weak India was no match to the ferocious invading forces with their hands steeped in red blood and a wave of saddistic slaughter gripping their brains, to ravish India's entire culture of peace of harmony, plunder all its rich resources enacting scenes of hellish fire for centuries on end for absolutely no other reason but that India forgot for once that peace and harmony cannot survive without a mighty force to crush the evil designs of those who tread upon humanity under the guise of religion or to forcibly lord riches amassed labouriously by a peaceful nation of Hindus. The natural law is that any refined and high level civilization falls easily to the vigour of barbarians, if proper alert is not kept to deal such savages ruthlessly. The general refrain for survival is to store power hundred times better than all the surrounding forces out to annihilate you. An example in the modern times could be cited by the Isreals who alone have levelled the entire Arabian might pur together. Would Hindus learn anything from their past.

The code of philosophy followed by Israelis kept India inspired for centuries in the pre-historic times through the exalted code of conduct practiced by two of our great heroes, Ram and Krishna, who fixed the universal standard but instead of following that standard we defied these great heroes and started worshiping them in temples and the result as three dozen invasions of India as stated in the very start. Ram and Krishen once for all times fixed the standard of dealing foul people by foul means and fair ones by fair means. There is no other substitute. This is the only law of nature to contain evil forces. Any other code would only spell disaster as it did earlier. This is the one lesson from History which India did not learn.

India : Birth Place of Paper

By P.G. Gosavi

It is popularly believed that paper as we understand today was first developed in 102 A.D. by T. Shai Lun at Lie-Yang in Honan Province in China. [1] Some experts say that he was working as a clerk for registering important entries in the State record and he took the credit for the invention, though he was not inventor of paper. Some books also indicate that he was working as a confidential secretary to emperor and subsequently he was made Director of Imperial Workshop and he announced the invention of paper in 105 A.D. [2].

After the invention of paper in China, for three to four centuries the quality of paper was very poor hence many books written on this non-durable paper have failed to survive and knowledge contained was lost, according to Joseph Needham, Science and Civilization in China. [3].

References are found in many well known books on paper technology, that the art of paper making was kept secret till eight century A.D. Then Chinese soldiers

captured by Arabs and these prisoners taught this art to them and then Arabs spread paper making art all over the world. This assumption does not seem to be correct on deeper study.

According to Newne the invention of paper was not in China as he states that Chinese usually claim most of the big inventions. He further refer that it is certain that paper was made before Christ. [4]

Professor H.R. Kapadia in his article on 'Outline of Pala - eography' indicates that the preparation of paper was known to Indians as early as the Third Century B.C. [5].

Maurice Dumas in 'A History of Technology and Invention Progress through Ages', states that in the Third Century B.C. various types of paper were made from different raw materials on small scale in Asia. [6].

Encyclopaedia Britannica also indicates that the invention of paper is even traced back to the Second Century B.C. [7]

'There is no definite evidence to show where and when paper was invented' [8]. This fact appears in many books like 'Paper making' by British Paper Maker's Association. London. The conclusion arrived at in many such books point to the necessity of re-examination of the common belief of Chinese being the inventor of paper.

Numerous and diverse areas were searched with pure and unprejudiced interest for knowing the real inventor of paper making. A number of sources covering a wide range of subjects were examined. This information presented here in the hope that interested scholars should add further details and throw more light to make the picture clearer.

We must also consider the progress in ancient period in script, language, book binding and such technical arts as to be influenced by the art of paper making.

It is well known that during the fifth century B.C. the 'Kharoshti' script originated in India. Sir M.A. Stein, British Archaeologist, who worked in Iran, Afghanistan, India, Turkey and China, found many manuscripts written in 'Kharoshti' in Turkey and China. In the early part of the First Century A.D. of even before the 'Kharoshti' had become the national script in Turkey and China. In addition to that 'Paishachi' Indian Colloquial language was also used in those centuries then. [9].

According to Sir M.A. Stein, 'In Chinese and Turkastan which in sense was a 'Hinter Land' of India, paper was employed from the first century onwards. Besides the felted surface made directly from raw vegetable fibers, Sir M.A. Stein, found these specimens of raw paper prepared from imperfectly disintegrated tissue from fabrics composed to the second century A.D. possibly. Therefore, the paper may have been used in India long before the coming of Mughals though its use was limited. It is noteworthy that paper manuscripts as a rule were cut to the pattern of those from palm leaves and were stung together and bound like them.'

This paragraph of L.P. Barnett's 'Antiquities of India' clearly shows that the art of paper making went from India to Turkasthan and China along with script and language. [10].

Indian art of book binding was being praised by Chinese during the second century A.D. according to R.K. Code, 'Migration of paper from China to India.' [11].

A Weber has also accepted in his 'History of Indian Literature' that 'the skill of Indians in the production of delicate woven fabrics, mixing the colour, the working metals and precious stones, the preparation of essences and in all manner of technical arts, has from early times enjoyed world wide celebrity'. [12]. The technical art may include paper making also.

The Main Religion prospered in India around the Fifth Century B.C. In one of their religious book 'Manvijay's Commentary' Part-I, page 167 the word Kagad () and Kadgala () occurs as equivalent of paper. [13].

Yajñawalkya Smṛuti as taken to be composed in the Fourth century B.C. In Chapter 1.319 the word 'Pata' is used for writing materials made from cotton rags. [14] This can be interpreted as the equivalent of paper. Thus it can be said that paper making was well known to Indians even as far back as the Fourth Century.

When Alexander invaded India 327 B.C., Nearchus, the Ambassador of Alexander the Great, was in Punjab for some years. He clearly states that Indian used to make paper by beating cotton fabrics. [15].

Magasthenes represented Selucus Nicator during 306 B.C. for five years in Chandragupta's Court at Palimbotra (Patna). In his report he indicated that Indians use paper for writing horoscopes and almanacs. This shows that paper was quite durable. [16].

Mr. M.A. Stein, received manuscripts on paper from Central Asia, date of which is fixed as the Third Century A.D. This paper is prepared only from cotton or rags. This paper has very good quality and was not processed by any sizing material. Even though, Prof. Wensler analysed them and found them to be made up of rags and fixed their date as the First Century A.D. These documents are in Sogadian Script, so Sir M.A. Stein known them as 'Sogadian Paper' [17]. Even then H.A. Meddox, 'Paper' and L.D. Barnett, 'Antiquities of India' states that these papers of the First Century A.D. and these papers are from India.

The paper which did not require any sizing material at all was prepared only in Bengal and Nepal. [18]. No other country could produce such naturally sized paper as the sizing was the later process to improve the quality of paper, we can certainly say that paper must have originated in Bengal or Nepal.

Mahaun, the Chinese interpreter to the Chinese embassy visited Bengal during 1406 A.D. He praised the Bengali paper as 'Very smooth' and glossy like a deer's skin.' [19] This reference to the best quality of paper in Bengal made by Chinese person is very important as it has direct bearing on the history of paper making in Bengal.

Reverend F. Weber, a Moravian missionary in Leh (Ladakh) received four manuscripts written on paper from one Afghan Merchant. These books were found at Kuigar - 60 Km., away from Yarkhand in Chinese territory. Out of these two books are written in North-Western Gupta Script prevalent in India and two are in Nagari Script. According to Hornle these books are from the Fifth Century A.D. This shows that there is evidence to the existence of paper in India in the Fifth Century A.D. [20].

From the reports of Itsing (671 to 695 A.D.) a Chinese traveller visited India. He saw that the paper was known to laymen in India before the Seventh Century A.D. and Indians used paper for impressing images of deities on it for worship. [21].

All these facts would lead us to conclude that Indians knew the art of paper making as far back the 327 B.C. and paper they made was of good quality. Even then as Bhurja Patra and Tal Patra were easily available in abundance, this art of paper making lagged behind because the process of paper making was strenuous and troublesome. However, Budha monks wanted to spread their religion all over the world, that is why, they were in need of paper for writing. Along with the religion, the art of paper making went to china to the East and Turkasthan, to the West. This are flourished in those countries and came back again to India with Muslims in the Tenth Century A.D. As a lot of time elapsed between the two incidents, i.e. the export of art of paper making and return of this art again to India, it is wrongly held then this art came in India from outside. But now I hope that everybody will be convinced that INDIA IS THE BIRTH PLACE OF PAPER.

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Science in Ancient India

By S.B. Velankar

It is erroneously believed that Ancient India had no sciences worth the name. It is necessary to examine this error and set the facts in proper perspective.

Science is generally knowledge but in modern times, it has come to mean that body of knowledge which is about material universe verifiable by experimentation. It is in this context that modern men think that their claim that Ancient India had no scientific knowledge or science should be justifiable. But it is not.

Knowledge is not confined to material objects only. In fact, Sciences can be divided into five independent categories. The first is the basic disciplines such as logic, science of interpretation etc. without which communication and verification of knowledge would be impossible. These disciplines may or may not constitute material sciences. If they do not, then, knowledge cannot be of material objects only. Because knowledge of the processes of knowledge might not be material object. If they do, on the other hand, then a very developed stage of such sciences in Ancient India belies the statement about absence of material scientific knowledge.

The second group could be comprehensively called linguistic sciences including grammar, poetics, etymology etc. These were highly developed is evident from various sources. Since communication of all knowledge is an important factor in the progress thereof and for sake of continuity, and since grammar plays an important part therein to make oneself understood, it is doubtful if the door could be barred for their entry in material sciences.

The third group would be of sciences like astrology based on the one hand on purely material sciences such as astronomy and on the other hand depending on the sciences of statistical probability a branch coming into its own in modern times in respect of animal behaviour, specially Anthropology.

The fourth group would include all systems of philosophy, aiming at solving the riddle of the material universe and (my)self - not by experimentation - In fact their field starts where experimentation does not reach and hence could be called speculation - but logical speculation based on known facts. Since modern sciences have to fall back on the same method for thinking of future experiments, they cannot afford to scoff at these systems which had been always ready to adjust themselves as new facts into evidence.

The fifth group is what are known as material sciences. We shall not go into the propriety of this term but use it for demonstrable knowledge. Normally, psychic data and spiritual experiences (as apart from experiments) might claim to be outside the scope of such sciences but since modern science is struggling with them in its own way trying to bring them in line with Botany and chemistry, we shall for the present lump them together though not perhaps wisely. In fact, dreams and hallucinations are a long way from being explained away in our laboratories. And they are experiences - therefore real happenings - whether we like it or not, whether we catch them in a test tube or not. We are nevertheless trying to reach the non material mind and its working from our material plane by building ladders which have yet to prove their worth or worthlessness.

Did Ancient India have these material sciences ? The answer is an emphatic **YES**. The evidence is all in favour, whether we want to look at it or not. In fact the erroneous belief exists because of the lack of co-ordination, the absence of a bridge between the past and the present in the educational system. If an honest history of each science was taught to the student of that science at least in India, this gap would not exist.

The oldest available literature in the world viz., the Rgveda samhita makes several references to astronomy as a mathematical science and deals with the results obtained. The adjustment between a lunar and a solar year, the long and short days and nights, the cycle of seasons, the eclipses are all facts known scientifically. It is true that we have not been able to prove the instruments by which this data was obtained and used but the existence of the Data should force an acceptance of the instruments now not known and not that the absence of information about instruments should make us deny the astronomical data already in evidence. Similarly the Mensuration was in full swing in the Brahmanical Literature which has to be several centuries older than the christian era. Shulbasutras, showing an acquaintance with several Geometrical theorems should open our eyes to the existence of this science of course not in the present form. But if we are able to conclude that the so called Pythagoras theorem was known and used in India long before Pythagoras we should have no hesitation in accepting the existence of the science of mathematics. Algebra is another branch of mathematics developed early in India and in the first ten christian centuries of time, Zero is recognized as a great Indian contribution to the field of mathematics. These examples could be multiplied but we must refrain for want of space. Nevertheless names like Aryabhat, Brahmadatta, Bhaskaracharya and others are sufficient proof of the existence of this science of mathematics in ancient India in its various branches.

Kantiliya Arthashastra at least 2300 years old, is even now a model text book of administration even though the chapters on national defence are out of date due to changes in the weapons of warfare and air transports for attack and defence. But the political theories underlying the International relations hold good even today. But what is more important is the ocean of scientific knowledge available there on Agriculture and forestry, mining and metallurgy, trade and commerce, export and import, precious metals and stones, slaughter houses and prostitution and a horde of other subjects of civic and civil administration. The fact that Kautilya quotes several predecessors on any subject under discussion, gives their views and endorses or refutes them reasons is far more important for proving the continuity of scientific knowledge on these subjects centuries before him.

Bharatas' Natyashastra, slightly earlier than the Christian era throws a flood light on arts and sciences of Drama Music and Dance. He also quotes a host of predecessors, state varieties of theatres to be built, the training of actors, the limitations of poets, varieties of acting etc. All this presupposes a well developed musical theatre with its science.

The Botany is very well dealt with in connection with pharmacology fostered by Ayurveda - Authorities like Charaka and Sushruta, more than 1500 years old clearly show that anatomy was studied and taught. Diseases were classified, detected and cured. Surgery, even plastic surgery was practised as evidence now coming to light shows.

The science of construction along with its original subsidiaries - sculpture and painting - as a host of treatises in an unbroken line upto the 14th century and even topics like town planning have been fully developed there.

Mixing of paints was done scientifically with an eye to the requirements of longevity. Scientific proportions in drawing human figures were prescribed. Distinction was made in different media used for sculpture as well as painting such as wood or stone, metal or canvas etc.

Social sciences like Law and Ethics had also their place in the development. Arts and Crafts developed hand in hand. In effect, along with civilization i.e., making life more comfortable by wielding nature, culture had been given a high pedestal. Mental attitudes to fellow beings were highly required to be cultivated so that society as a whole could live happily together and Government was less for governing but more for providing.

We have the specialised science of Yoga which taught not only control of mind but bending it to a highly intensive penetration. Man was expected to be strong in body and mind and was assisted towards that end.

What was not in existence was the modern sources of power for getting work done. All the power available was life power or animal power. But man in general does not appear to have himself happier in life by various external sources of power such as steam, heat, electricity, nuclear power etc.

The erroneous belief, therefore, that ancient India had no science worth the name arises (1) out of ignorance of real history (2) unavailability of sources of knowledge in a ready-made form (3) Inability of historians to rise above accepted beliefs to grapple with known facts (4) Loss of literature in huge quantities due to deliberate sabotage among other reasons (5) Lack of effort on the part of politicians to grasp what the education in this country needs and above all (6) The stupor in which the people have let themselves fall on account of heavy struggles generations after generation giving rise to (7) internal petty squabbles conducive to ignoring fundamental national issues.

We must remember that a full fledged civilization existed in India for centuries. Gupta period is a fine example of it. Such a civilization presupposes all the expertise needed to sustain such an edifice. But we seem to rest contented with the belief that the edifice descended from heaven and men did not have to contribute to its existence, maintenance and progress. The Puranas are a living reminder of the store-house of mundane knowledge. Instead of examining it for corroboration, we seek to escape to the upanishads - At the time they were in vogue they were in the right place and time. But now it will take some effort to reach again to upanishadic stage of national life. Before that all the leeway will have to be made up by sacrifice which was a prelude to them in the past.

London Calling

We are very happy to introduce this new column from this issue of Itihas Patrika. Mr. V.S. Godbole of Badford, U.K., who has done original research work on Tajmahal in particular and Indian History in general will author this column. We hope this column will serve to bring the members of the two continents closer and facilitate a faster exchange of information. Mr. Godbole is initiating this series with a very fundamental topic - "Why Rewrite Indian History ?"

Why Rewrite Indian History ?

By V.S. Godbole

We totally agree with your conclusions but does rewriting of Indian History really matter ?

Yes. It does matter. History of India was twisted, falsified and misinterpreted on a vast scale. By learning such history our leaders developed a severe inferiority complex. They started despising their ancestors and got infested with self pity. They lost self confidence and respect. They became convinced that unless they followed the West blindly, borrowed ideas, concepts and technology from her, they had no salvation. Let us see what they were saying -

1848

Gopal Hari Deshmukh alias Lokahitawadi wrote, "... the Hindoos had become so damn stupid that these (British) gurus have been sent by God from far off lands ...". (See Shatapatre No. 46. Shatapatre were hundred bulletins issued by Mr. Deshmukh of Poona) This view was also shared by Justice M.G. Ranade and Mahatma Phule.

1860

Keshavchandra, a leader of Brahmo Samaj used to say, "It must indeed be considered as our good fortune that when Christian missionaries set out to spread Christianity throughout the world, for the benefit of mankind, they did not forget India. We natives are extremely selfish and narrow minded, our feelings and aspirations are petty ...".

1873

Mahatma Phule started Satya Shodhak Samaj (Society for Search of Truth). Everyone joining the society, had to take an oath of allegiance to British Crown. What it had that to do with the search of truth - we do not know.

1885

Agarkar, a contemporary of Lokmanya Tilak wrote in his paper Sudharak (Reformer) "... How can the Hindus, who were ruled by Muslims for 700 years, and are being ruled by the British for last 75 years have a glorious past ? ...". (Of course Agarkar would not say that as Spaniards were ruled by Arabs for nearly 600 to 700 years they also do not have a glorious past. It never occurred to him, that how come Greeks have a delightful History when they were ruled by Ottoman Turks for 300-350 years? Because the history he was taught emphasised that only the Hindus have the monopoly of being ruled by aliens.)

1905

G.K. Gokhale, a leader of the Indian Moderates founds 'Servants of India Society'. The members of this order were bound by their vows to devote their lives to public service and to forswear all private gains. They were committed to a frank acceptance of the British connection as ordained in the inscrutable dispensation of Providence for India's good. (Political India 1832-1932 Edited by Sir John Cunnings 1932 page 186).

The horrors of British Administration during the plague outbreak of 1897, arrogant, ruthless and suppressive reign for seven years of Curzon (1898-1905) and Russia's defeat by Japan (1904-5) made no difference to Gokhale. And yet he was a man of such intelligence and patriotism that he commanded respect from Tilak, Gandhi and Savarkar alike !

1940-45

Dr. Ambedkar wrote "The Hindus have been a life of continuous defeat. It is a mode of survival of which every Hindu will feel ashamed." (even the Anti Hindu writer of "Early History of India". V.A. Smith dismisses such fantastic statements. Ambedkar however does not refer to Smith. Otherwise how could he propagate the theory that in the world only the Hindus were and are useless people)

Amazing! What was the History of India, they were taught?

The History of India, written by British Authors was, in a nutshell, as follows :

Until the invasion of India by Alexander the Great, there was nothing worth mentioning in India. After Alexander the Greeks taught civilization to Indians, the Western ideas were given to the Indian. Then came Sakas, Huns, Kushans etc. They also kept on teaching the natives. In the eighth century Mohammed bin Kassim invaded India. It marked beginning of Muslim rule. Then came Ghoris, Taglaks, Khiljis, Abbysynians, Slaves, Turks, Afghans, Lodis and Moghuls. They were very brave and noble. They carried out reforms after reforms. Lastly came the English. They could not tolerate the prevailing anarchy. "We rule India" they said. Some kings accepted their protection. Those who resisted collapsed like a deck of cards. The British brought peace and prosperity to this troubled land. Under them everybody is happy. They started the rule of law which people never knew before.

In short the History of the Hindus is as dark as coal tar. There is nothing in it to be proud of. It is natural that only foreigners should rule India. The best the natives can do is to serve the British by becoming their most obedient servants.

This demoralisation was quite systematic and deliberate. On 16 December 1868 Max Muller wrote a letter to the Duke of Argyll, then Secretary of State for India. In it he says, "India has been conquered once, but India must be conquered again and that second conquest should be a conquest by education." (Ref - The life and letters of F. Max Muller, edited by his wife 1902 Vol.I, page 357) Max Muller was not just a philosopher, he was also an examiner for the ICS examination. Teaching of falsified history played a great part in this "second conquest".

Who were these British history writers ?

They were not even historians! They were officers in the Army and administrators of the East India Company. For example :

- Major General John Malcolm - A Memoir of Central India (1824)
- Captain Grant Duff - History of the Marathas (1826)
- General Briggs - History of the Rise of Mohammedan Power in India (1829)
- Lt. Colonel James Todd - Anals and Antiquities of Rajasthan (1829-32)
- Mountstuart Elphinstone (Resident at Peshwa's court later Governor of Bombay) - History of India (1841)
- Joseph Cunningham (Elder brother of famous General Alexander Cunningham) - History of the Sikhs (1849)
- Lt. R.F. Burton - History of Sindh (1851)

But this is like the victors writing the history of the vanquished. Have you ever seen any American Western showing the generosity and bravery of Red Indians? Do you know a single British movie depicting the courage, intelligence and skill of German or Japanese soldiers? We can imagine what kind of history these British officers and Gentlemen would have written.

Precisely! But these very books became standard textbooks for the later day British officers of the Indian Civil Service and Indian Army. And these inturn expanded these history books, during their service in India.

Was there no History of India written by Hindoos themselves?

No. It must be admitted in all fairness, that it was the British who first wrote History of India. The Hindoos are probably the only race, who, despite having tremendous capacity for successive revivals, intelligence and bravery, showed such pathetic neglect of history.

1. There was utter lack of historical sense. Tilak once wrote, "... even if we read the whole of Harsha-Charita by Banabhatta, we cannot make out when did this famous king rule or what was the extent of his kingdom? Had it not been for the Chinese traveller Huen-t-Sung (and the English Scholars who translated his memoirs from Chinese into English) we would have never known the History of Harsha ...".
2. Records were not properly kept and where they were kept they were not preserved. Even today very important documents are getting rotten and destroyed by insects, in many families, but these will not be given to history societies.
3. History as a subject had no place in our education. For example - The Maharaja of Jaipur - Jaisingh I never learned the history of Bappa-Rawal, Prithvi Raj Chauhan, Mahmud of Gazani, Mahmud of Ghor and others. Hundred years later when the famous Maratha Peshwa Bajirao I was being brought up, he learnt nothing about the East India Company, their resistance to Shivaji at Surat, the history of the Mughals or the history of the Maratha Mughal struggle - far reaching consequences of such neglect were never realised.

Surely there must have been some scholars during the Raj who realised the importance of history in nation building. They must have been furious at the state of affairs!

Yes, they were. Rajwade, Vasudevshastri Khare and others seem to have started their work, in around 1900. They were faced with the formidable task of collecting

and compiling of evidence. The task was so immense that Rajwade could not even foresee the starting of the writing of the History of the Marathas, in his life time.

In 1907 Veer Savarkar came to London for becoming a barrister. After studying the contemporary British books in the India Office Library he concluded that he had to reject the traditional view of the Great Revolt of 1857. It was not a Sepoy Mutiny frowned upon by British Historians, but a War of Independence in which everyone from the Maharajas to the road sweepers took part. His book was promptly proscribed even before publication. In a letter published in The Times (of London) of 17th September 1909, he strongly protested "If my book is seditious, why does not the Government show courage to take me to the court?" British Authorities, who just a year before, sent Tilak to 6 years hard labour, did not prosecute Savarkar for his book. Such is the significance of true history.

A true historian should have the ability to :

- doubt the validity of currently held beliefs in light of new evidence.
- reject the traditional line of thinking when it becomes evident that it was based on wrong assumption or weak, flimsy foundations.
- analyse the evidence critically and establish the facts based on common sense, reason and logic.

All this was cleverly disallowed by the British. Historical research meant the drab work of compiling data and translation of documents in Persian and other languages. The faculty of interpretation was strongly discouraged.

It was not till 1911 that the famous Bharat Itihas Samshodhak Mandal (Indian Society for Historical Research) of Pune was founded. Their quarterly journal was started in 1921. In 1918 Mr. N.C.Kelkar one of Tilak's lieutenants published his book 'Marathas and the English'. He dismissed the traditional theories and emphasised that Marathas lost because of internal dissensions, lack of unity and lack of foresight only. All other reasons are flimsy. In 1923 Major B.D. Basu published "The Story of Satara". This book exposed the barbaric behaviour of the English towards Pratapsingh, Maharaja of Satara who was falsely accused of anti-English activities and dethroned ignominiously in 1839. Sardesai's "New History of the Marathas" came out in 1946, exactly 120 years after Grand Duff's "History of the Marathas". Incalculable psychological damage had been done in those 120 years. But the awakening had begun.

But why did not things change after the British left India?

The answer is to be found in our freedom struggle. Gandhi returned to India in 1915 and became very prominent in 1920 after Tilak's death. He was so obsessed with Ahimsa (Non-violence) that he condemned Rana Pratap, Shivaji and Guru Govind Singh for their armed struggles. He himself shamelessly supported British during British-Boer war, British-Zulu war, and the first world war. Our scholars wasted many years in discussing whether or not Shivaji was morally justified in killing the scourge Afzal Khan. Gandhi's cowardice in believing that Hindus on their own would not achieve India's freedom led to perpetual capitulation to Muslim demands and finally culminated in the horrors of partition.

In 1921 horrible atrocities were committed on Hindus, by the Moplas of Malbar. But Gandhi had no hesitation in calling them - My brave Mopla brothers! Swami Shradhdhananda converted thousands of Muslims to Hinduism - A Muslim fanatic Abdul Rashid killed him in December, 1926. Gandhi immediately pleaded that Abdul

Rashid's life should be spared, but he refused to do so for Bhagat Singh and others, six years later. In 1938 Hindus launched Satyagraha movement for their legitimate rights in Hyderabad State. Gandhi showed no sympathy for them, gave them no help; but said quite openly 'I do not want to embarrass the Nizam!' And yet he had no hesitation in saying that as 80% of Kashmir's population was Muslim, the Maharaja should vacate the throne and hand over the power to Muslims.

Such was the atmosphere in which Gandhi's lieutenants Kher, Pant, Shukla, Mehtab, Bardoi and others were brought up. They became Chief Ministers of various states in 1946. One can visualise what kind of history would have been acceptable to such men.

Nehru remained in power for 16 years after the death of Gandhi (1948-64). He became possessed with the mania of Anti Hindu Secularism. He frowned upon the rebuilding of the famous Sorati Somnath Temple in Gujarat. He insisted on the Hindu Code Bill, but revealed himself to be a toothless bulldog and refused to sponsor a uniform civil code. Under his progressive leadership Hindus were forbidden to marry more than one wife but Muslims had no such restrictions. He condemned Vishva Hindu Parishad as communal but blessed the rejuvenation of Muslim League. The list is endless. Let us see what disastrous effects his leadership has had -

1. Encyclopaedia Britannica says "Hindu Architecture ... It should be mentioned that there exists in India a vast technical literature (known as Silpa-Shastra) on the subject ... such technical works date back in part to the Gupta period, perhaps much earlier, the mediaeval compilation are still in use by Indian Architects".

How many Professors of Architecture know this? Why is this treasure still hidden away from the students? The answer is simple. Ancient Indian means Hindu Architecture. Hindu means communal.

The courses in Architecture are arranged in such a fashion that students learn that every community in the world had excellent knowledge of Architecture except the Hindus. At the most Hindus built small temples which are of course not Engineering structures. We even meet Architects who declare that Hindus did not have any knowledge of Architecture at all!

Civil Engineering students study an insignificant part of Architecture. But even the architectural terms they study are all Greek or Roman.

2. A school in Bombay used to teach Geeta as a part of the studies. The British Authorities never objected to it. But in 1963 the Education Department of Maharashtra asked the school to stop the teaching of Geeta. They were threatened with cutting off the Government grant, if they did not comply. Because teaching Geeta means incitement of communal hatred. Marathi weekly 'Marmik' of Bombay published this news. The school authorities had no choice.
3. In mediaeval times the main source of Government income was the land revenue. Under Hindu rulers it used to be 16%. Under Akbar the Great it became 33%. It stayed at that level under Jehangir. But during the Golden Rule of Shahjahan it was raised further to 50%. It stayed at 50% under Aurangzeb but it was based on lunar year and not solar year. In addition Aurangzeb added the Jizia tax. Even under Allauddin Khilji the land revenue was 50%. This information is kept out of our history books. Why?

4. We are taught that in 1303 Allaudin Khilji defeated Rajputs and captured Chittor Fort. But we are never told that a Rajput Prince called Hameer defeated Muslims and recaptured the fort 10 years later. Why?
5. Veer Savarkar delivered a series of lectures in 1950-51 exposing how the Indian History had become perverted, with a strong anti-Hindu slant. Later his articles appeared in Marathi newspapers. But no publisher would publish his book - Six Glorious Chapters of Indian History. With great difficulty part I was published in 1956 and Part II in 1963. (Nehru's policies were shattered by the Chinese invasion in 1962).

This is only the tip of the iceberg. Nehru's secularism means purging of all the memories of Hindu glory of the past. The Government whose emblem proclaims
 TRUTH SHALL PREVAIL is itself suppressing the truth.

Nehru's daughter Mrs. Indira Gandhi became India's Prime Minister in January 1966. She too continued her father's policy of appeasement of Muslims, unabated. We can only quote a few examples :

6. Soon after Mr. Antule was appointed as Chief Minister of Maharashtra a deputation of Muslims called on him. They demanded the following :
 - Urdu should be a compulsory subject in schools.
 - 25% of seats in the Police and the Civil Service should be reserved for Muslims.
 - All court cases against Muslims should be withdrawn
 - A certain percentage of housing should be reserved for Muslims.
 - Government lands should be given to Muslims to build Mosques.

Mr. Antule, a muslim admirer of Jinnah, has promised to consider all these demands sympathetically.

[29 June 1980 issue of SOBAT weekly from Poona]

And further to the above news, we learn that an URDU Academy has been started in Maharashtra. The government newspaper LOKRAJYA is now published in Urdu as well.

[31 August 1980 issue of SOBAT]

There are no prizes for guessing how many people in Maharashtra can read Urdu.

7. Urdu has been made second state language in Bihar (December 1980) and Uttar Pradesh (February 1982). It should be noted that 1951 census of Pakistan shows that only 7.3% of population could speak Urdu. Jinnah himself could not speak Urdu. He used to speak in English on radio, it used to be translated into Urdu later.
8. Following the example of Mahatma Gandhi, Mrs. Gandhi has now decided to recognise the Moplas, (who committed barbaric atrocities on Hindus in 1921) as patriots - freedom fighters (December 1981)

9. Recently the Central Ministry of Education has issued guidelines for writing and teaching of Indian History. In short, these imply that Shivaji should not be glorified and Aurangzeb must not be pictured as such a bigot ! (see organiser weekly of New Delhi 14, 21, 28 February 1982).

The day is not far off when, in India, we would only have Muslims and Non Muslims. Such has been the Government of India !

Now what about Historians ?

Various historians like Yadunath Sarkar has referred to pages 402/403 of Badshahnama Vol. I, and said that Raja Mansingh's piece of land was purchased by Shahjahan. In 1968 Mr. P.N. Oak published word by word translation of these pages in his book 'Taj Mahal is a Hindu Temple Palace'. This exposed the falsity of the above statement and showed that it was Raja Mansingh's Palace that was taken over by Shahjahan. All of a sudden those very pages were declared irrelevant and out of context by Indian Historians. Some say 'Oak's translation is incorrect.' But no historian has the guts to produce word by word translation as Mr Oak has done. And of course not one secular Hindu historian has the courage to admit that Mr. Oak is right.

Surprisingly enough there are English translations of Baburnama, Humayunnama; Akbarnama and Jahangirnama but NOT Badshshnama. Ever since 1968 no historical society has come forward to sponser such work.

Two letters exposing the falsity of the current Taj Mahal legend were published in the Royal Institute of British Architects (RIBA) Journal in June and September 1980 (by Mr. Oak and Mr. Godbole respectively). This journal is widely circulated throughout the world. But no Architect/Historians has challenged these letters. Indian historians have of course kept quiet.

The reasons for their silence could be that they are scared of losing their jobs. What kind of job would a History Professor in India get if he is branded a Hindu reactionary and sacked ? Moreover many are afraid, quite justifiably, that government patronage to their historical societies would be stopped. ALL THIS IS UNDERSTANDABLE. But then they should at least admit that their work has limitations, their freedom is restricted and that they do have to bow to political pressure. THEY PRETEND OTHERWISE, keep quiet and mislead the people.

Here are few examples.

1. Late Mr. Datto Vaman Potdar (1890-1979)

At the beginning of this century many young men vowed to remain bachelor till India became free. When the time came very few remained bachelors. Potdar was one of those very few. He was a historian respected by all Maharashtrians. He was President of the Indian History Congress in 1958 (Delhi Session). Though he had realised the blunders in the Taj Mahal legend he kept quiet till his last day. But come Shivaji, and he will examine any evidence so critically that one wonders if Shivaji is being impeached.

2. Dr. Ganesh Hari Khare (1900-)

He is another old guard who remained a bachelor and devoted all his life to historical research. For his devotion he was elected President of the Indina History Congress in 1980 (Waltair Session). He too keeps quiet about Taj Mahal. As he is President of Bharat Itihas Samshodhak Mandal, Pune, Mr. Oak will not be allowed to speak there, as according to Dr. Khare he does not speak like a historian. So Mr. Oak can deliver a lecture at the school of Oriental and African Studies, London (17th October 1977) and history professors like Dr. P. Hardy and Sir Cyril Philips would attend, but he would not be allowed in the Mahal.

3. Mr Setu Madhavrao Pagdi (1910-)

This former secretary to Government of Maharashtra (1956-1969) is yet another historian of repute. He is a Persian and Urdu scholar. He emphasises very strongly the importance of careful, meticulous and dispassionate examination of evidence in historical research. Therefore he dismisses the story of Shivaji having returned the daughter-in-law of the Subhedar of Kalyan when he attacked it - Pagdi delivered a lecture at the famous Vasant Vyakhyan Mala at Pune in May 1977. He showed how the story of Padmini has no historical basis. He repeated the same arguments in an article in the Diwali 1977 issue of SOBAT a weekly from Pune.

We naturally expected him to be just as dispassionate and impartial about Taj Mahal. We wrote him two letters, but received no reply. An open letter to him appeared in SOBAT on 22 June 1980. We put to him that if he could not answer our questions satisfactorily he should not have any difficulty in conceding that Shahajahan did not build Taj Mahal, or was his bravery, open mindedness and impartiality limited to Padmini and Shivaji only? He never replied. The editor explained on 28 September 1980 that Mr. Pagdi does not wish to say anything on this issue. He obviously believes in 'discretion is the better part of the valour.'

Yet in the preface to his book 'Chhatrapati Shivaji' (1974) Pagdi writes, '... The splendid edifices like Red Fort and Jamma Masjid in Delhi, the fort and the ethereally beautiful Taj Mahal in Agra reflected the opulence and prosperity of the Mughal Empire' Ask him on what evidence his pretence that these structures were built by Mughals, is based. You will be surprised by his silence.

Mr. Pagdi wrote an article about the battle of Panipat (Sobat 14 June 1977) In it he says, '..... Three Bakhars (memoirs are generally studied - namely Bhausaheb Kaifiyat, Bhausaheb Bakhar, Raghunath Yadav's Bakhar But no one bothers to read the original letters of those who actually fought in the battle. As a result they completely misunderstand the events, get wrong ideas and twist the history ...'.

This is precisely what we say. Badshahnama, Aurangzeb's letter and Dutch East India Company Records are original documents. Historians do not read them and as a result they do not realise that Shahjahan did not build Taj Mahal, he merely vandalised it.

Mr. Pagdi's favourite subject is unreliability of Maratha Bhakhars (Memoirs). In an article published in the 1977 Diwali issue of SOBAT he writes, " ... One needs to examine the Bakhars very carefully. Relatively speaking those of the times of Shivaji are fairly reliable. But the events of Shivaji's days as

described in the Bakhars of early 1800's are full of half truths, wild exaggerations and hearsays. The reason being that these were written nearly 100 years after the events. But then does not the same apply to Muslim Bakhars? Diwan-i-Afridi was written by Afridi who was born 105 years after the death of Shahjahan. He says, "... Mumtaz, before dying, requested Shahjahan to build a superb tomb for her ...". We know from papers of Shahjahan's days that Mumtaz suffered for 30 hours before giving birth to her 14th child, and died of pain. How absurd is Afridi's suggestion! But we never see Mr. Pagdi lashing out at such stupidities. WHY?

4. Mr. B.M. Purandare (1920-)

Babasaheb Purandare of Pune has devoted his whole life to historical research. He is well known for his speeches on Shivaji. In private discussion he says, "We historians are quite different type of people. While carrying out research in history we keep aside emotions or feelings. We scrutinise all the evidence very thoroughly and critically. Whatever is unquestionable is accepted, and that determines the truth of historical events. History has to be changed according to new evidence." But come Taj Mahal and he becomes tongue tied.

In the 1974 edition of his famous book 'Raja Shiva-Chhatrapati' he writes, "Shahjahan left for Delhi as his favourite wife Mumtaz Mahal died at Burhanpur (7 June 1631). But even in this sorrow he ordered the fighting in Deccan to continue. (p 84) Shahjahan was at Agra. Building of Taj Mahal had started. (p 89). Write to him and ask his reasons for repeating the traditional lies and you will find that he too keeps quiet.

In the preface he says, '.... while writing this biography, I have taken utmost care to ensure that history is not twisted and events are not exaggerated. Every incidence is fully supported by the most original and reliable evidence. There is not the slightest bit of false pride or stubbornness in my narration ...' Should not the same apply to Taj Mahal ? If not, should not Purandare say so ? Moreover what relevance has it got in Shivaji's biography ? But he is so obsessed with Shahajahan - Mumtaz love affair that he cannot avoid the temptation of including the old legend in Shivaji's biography ! However come the fall of Chitor Fort in 1303 there is no Padmini (p. 21), come the sacking of Kalyan by Shivaji, the story of his returning the captured daughter-in-law of the Subedar of Kalyan, is also not to be found in the book (p. 195).

So Purandare too is very very scrupulous about Padmini and Shivaji but NOT OTHERS; he simply pretends to be otherwise.

5. Prof. Ram Nath (1940-)

In 1969 this professor was awarded a Ph. D by Agra University for rehatching the usual stories about Taj Mahal and other monuments. He did not produce word by word translation of Badshahnama Vol. I 402/403 nor did he refer to Mr. Oak's book. The examiners did not raise any objections on that score. Fair enough. We all have to make a living. He was made a fellow of the Indian Council for Historical Research in 1976. In his book 'Agra and its monumental glory', published in 1977 he says on page 92,

- Lahori has noted that this land originally belonged to Raja Mansingh.

- Vapesh azim manzil Raja Mansingh Bood.
- Manzil literally means the halting place. It does not mean Ala Manzil as has wrongly and no doubt mischievously been interpreted in the Mother India of February 1967 (Mr. Oak's article)

We have already referred to the Dutch merchant Francesco Pelsaert. He says, '.... The waterfront is occupied by the costly palaces of all the famous lords and extends for a distance of 3 1/2 Holland miles i.e. 10 1/2 English miles.' This was in 1626.

Prof Ram Nath thinks that the 10 1/2 mile bank of river Yamuna was full of halting places of various lords and not their palaces.

This professional dishonesty is intolerable.

Remember the Hazarat-ka-Bal episode in December 1963? The hair of Prophet Mohammed disappeared from this shrine in Shrinagar. It was found few days later. But not one historian asked, 'The holiest of muslim places Mecca and Medina do not contain any relie of the Prophet. Where did this hair come from, 700 years after his death, to this shrine in Kashmir?' They all have now become 'committed' under Indira Raj.

So only those who felt disgusted at this state of affairs seem to have started The Institute for Rewriting Indian History. There is no alternative but to join it.

Question Box

Answer to Q.No.3 in Vol.2 No.2

Was screw existing in ancient India?

Mechanical contrivances and components such as screws existed even in ancient times. One of the Sanskrit treatises dealing with machines is YANTRARNAVA.

यंत्रार्णव It is a manuscript written on loose pages. Shri Vaze who has compiled a list of such technological texts has stated that he obtained a copy of यंत्रार्णव from Nadiad, Gujarath. The text is as follows :

दंडैश्चकैश्च दंतैश्च सरणिभ्रमणादिभिः
शक्तिरुत्पादनं किं वा चालनं यंत्रमच्यते ।

By use of lever, (दंड) pullies (चक्र) tooth wheel (दंत) inclined plain (सरणि) and screw is generated or mechanical movement is created.

Mr. Vaze has referred to यंत्रार्णव in the Chapter III titled: Branches of Indian Engineering and literature available - in his book titled - extent of ancient Indian Engineering and building construction that treatise was published by Vedic Magazine, Lahore in 1922.

Mr. Vaze also wrote a book in Hindi titled Yantra Shastra in which he has referred to an ancient sanskrit text titled YANTRA SARVASWA. The Hindi book, comprising of 46 pages was published by Bramharshree Balshashtri Raojishashtri Ksheersagar, Kalikaprasad Printing press, 399, Ganesha, Delhi, Poona - 2. It was printed around 1924 A.D. Bhandrakar Institute and Kesri Library at Pune have copies.

Mr. Vaze has also referred to यंत्राणिवि in two other books of his, namely,

1. प्राचीन हिंदी शिल्पशास्त्रसार
(Chapter IV, page 205, to 216)
2. Study of Mechanics from Indian Engineering Books, (Chapter I to V) -
भूयंत्र, जलयंत्र, वायुयंत्र, तेजोयंत्र, आकाशयंत्र published by in the Vedic Magazine,
Lahore from October to November, 1923.

Some more information on the topic may be had from a 27 page research paper titled - Physical Sciences in Ancient India - which was probably at the Bharat Itihas Samshodhak Mandal, Pune. A typed copy of it is with Mr. G.G. Joshi, 276, Ramnagar, Nagpur - 10.

Answer to Question No. 2 Vol. 2 No. 3

Itihas Patrika Vol. 2 No. 3 contained a figure and your interpretation for the same was asked for.

This photograph was taken from the book "Sex and Sex Worship" written by O.A. Wall and published in 1919 from U.K. The author says "Ruskin criticised this triangle from a mediaeval christian church; he says that Gothic art was so crude that it represented an angel in this image, with a face so imperfect that the mouth was forgotten. Ruskin did not know, apparently, that this was the sacred male triangle, and that what he mistook for eyes and nose was really the "lingam and stones". Or if he did know, he did not wish to state the truth."

It is very clear from the above notes that while interpreting or decoding ancient monuments and arts; along with knowledge of present sciences, it is also essential to know and study the philosophical background of that particular civilisation through available books and scriptures. The editorial of this issue has made this point more clear.

Questions for this issue.

Q. No. 1 WAS ELECTRICITY OR EQUIVALENT EXISTING IN INDIA ?

Correspondance

We received more than 200 letters during this year. 160 letters were written by us. Correspondence mainly included exchange of views with institutes and individuals. Important correspondence will be printed in this column in due course.

Some important outward and inward correspondence of this quarter is as follows :

OUTWARD :

1. Mr. P.N. Oak, New Delhi,
2. Mr. V.S. Godbole, London, U.K.
3. Dr. Lalwani, Mr. Bhupendra Patel, Mr. Pradhan, Mr. Taskar - All from London - U.K.

4. Dr. Lele, Mr. Damle, Mr. Nabar, Mr. Desai, Mr. Samant Dr. Shringarpure : U.S.A.
5. Mr. Karam C. Ramrakha, Sydney Australia
6. Mr. C.V. Mirani, Kuwait.
7. Dr. Vasantryao Deshpande, Pune
8. Pandit Jitendra Abhisheki, Dadar
9. Pandit Dinkar Kaikini, Girgaon
10. Dr. S. Ramnathan, Madras.

INWARD :

1. Indian Institute of History of Medicine, Hyderabad.
2. Prof. Enrico Fasana, from Milan, Italy

PROF. ENRICO FASANA
VIA ZANELLA, 44/7,
TEL: 72 02 18
20133 MILANO

LONDON

16.9.82

Dear Sir,

I write this letter to you because my good friend Mr. Vasudev Godbole so advised me. As you know I am also a member of the Institute for rewriting Indian History and Professor of Indian History in Italy. At the moment I am undertaking a research on the connection between Italian Nationalism and the Indian one. Mazzini, Garibaldi, Cavour were familiar names among the Indian Nationalists, I am in London to do this research. But the material seems to be scanty. As I arrived yesterday from Italy I was going to post the letter from Italy but now phoned my parents not to do so. In fact from England it is much quicker, and I heard that you leave India on the 26th - A phone call from Shri Godbole tells me that a friend is leaving for India on the 19th. So I will give a copy of this to his friend too. The thing I barely need is this one; two books were written before Savarkar's Mazzini, Ghanekar, Lakshman Govind, Prasiddh Italian Deshbakta, Mazzini yanche charitr.

Baroda 1899

Purnachandroday and Mundale, Vasudev Damodar, Cavour urf Itali, Ramdas
Pune 1895 (Chitrashala Press). I have Joglekar's Mazzini's Biography and Savarkar's Mazzini's Autobiography. There is also one Khode, Prahlad Narayan, Garibaldi, Varil Tipanen, Pune 1947 and I have N.C. Kelkar, Garibaldi, Bombay - 1901. If you happen to know of any other book please let me know. I know you won't have much time, see what you can do if to be photocopied 1811 pay the expenses and leave the material at Godbole's, when you arrive in London.

Thank you so much, hoping to see you either in Italy or in London.

Yours sincerely,
Enrico Fasana

3. Mr. C.V. Merani, from Kuwait (Arabia) writes I have just received 3rd issue of your magazine surprisingly from Orlando, U.S.A. I am enclosing or cheque Rs. 250/- as deposit. I suggest a friend's name who may also be interested to subscribe the magazine.

Mr. G.S.C. Asnani
146, Sindh Colony,
Aundh, Poona - 7

Thanking you,
Yours faithfully,
C.V. MERANI

4. Mr. Sibylle Sharma - Hablik from Pondicherry Says I received the Itihas Patrika with great joy and have gone through with interest. I herewith subscribe for this quarterly magazine. Kindly send it regularly to my Pondicherry address and quote the rate

With my best wishes
With my best wishes

Sincerely,
S. Sharama - Hablik

5. Dr. V.V. Pendse, Poona M. Ed. Ph. D. Writes in his letter: Thank you very much for sending me the issue of "Itihas Patrika" and also the annual number of the "Institute for Rewriting Indian History" I am happy that the Thane Branch of the "Institute for Rewriting Indian History" is doing commendable work. Kindly accept my congratulations Both these books were not only informative but inspiring.

Thanking you once again .

Yours sincerely,
V.V. PENDSE
DIRECTOR
Jnana Prabodhini

Seminars & Conferences

SEMINAR ON MUSIC & MUSICAL INSTRUMENTS IN HINDU TRADITION :

This one day seminar held on 25th September, 1982 at the Gadakari Rangayatan, Thane was overwhelmingly attended by about 400 delegates and 35-40 academicians/representatives from various institutions and was inaugurated by Dr. Vasant Rao Deshpande. The first lecture at this seminar delivered by Pandit Dinkar Kaikini dealt with the impact of Hindu Spiritualism on present Ragdari. This was followed by Mrs. Padma Vardhan's Lecture on Hindu Tradition in South Indian Musical Composition, Mr. Prakash Gore's Lecture and practical demonstration on Tabla and Mr. Bhaskar Chandavarkar's Lecture on stringed instruments. The post-lunch session included Pandit Jitendra Abhisheki's paper read by Mrs. Nirmala Gogte and Lectures on various interesting topics by Dr. Vasant Rao Deshpande, Dr. Ashok Ranade and Dr. Ramanathan. The last Lecture/demonstration was delivered by Mr. Tamhankar and Mr. Mohite and dealt with "Shruti Instruments" and application of Electronic in this field. This seminar which lasted for 9 hours was concluded by Mr. S.B. Velankar who also presided over the entire proceeding. Edited papers and cassettes of this seminar are available with the Institute. Itihas Patrika Vol. II No. 3 was released on the same day. On the same night Dr. Vasant Rao Deshpande delivered an enchanting recital of vocal music.

BALGEETAM RAMACHARITAM :

Mr. S.B. Velankar, an eminent administrator and Sanskrit Scholar has devoted his life to popularize the Sanskrit Language in the masses. He led a group of children aged 5 to 15 on a tour of far eastern countries such as Thailand, Hongkong and Singapore where they delivered a Sanskrit Musical Programme on Lord Rama. This programme was overwhelmingly appreciated by the local people and fulfilled its purpose of generating interest in the Sanskrit Language.

This quarter was busy with several activities such as group discussions, communications with members, etc. The major events were as follows :

News in Brief

FOREIGN TOUR :

Several members of the institute including Dr. Bedekar, Mr. Gokhale, Mr. Pradhan, Mr. Taskar, participated at their own expense in a tour of Europe and U.S.A., visited several places and museums of historical interest and held discussions with various members on topics of mutual interest. They had discussion with Mr. Godbole an eminent scholar at Bedford, UK.

DR. DRAVID'S LECTURE :

Dr. Dravid, head of the department of Sanskrit and Hindi at Rajaram College delivered an interesting and informative lecture on contribution of Muslims to Sanskrit Literature.

The achievements of the present medical sciences are great and miraculous. Our interest is to know the antiquity of this science in the ancient India. This is not denying the present achievements and comparing them for any superiority or inferiority with each other. Success and progress of recent medical sciences need not mask the enthusiasm and curiosity to find out development of medical sciences in the ancient Indian civilisation.

It will be worthwhile to mention here a paper "Accupuncture in Ancient India" by Dr. C.B. Desai, Bedkihal, India read in 2nd National Congress of Accupuncture at Belgaum on 11th October, 1981. The article is highly technical and salient important features of the paper will be published in the forthcoming issues.

When the missionaries arrived, the Africans had the land and the missionaries had the Bible. They taught us to pray with our eyes closed. When we opened them - they had the land we had the Bible."

Joma Kenyatta

"It was all an outgrowth of centuries of decadence. The purity of ancient thought had been lost through misinterpretation so that the dignity of man had become a mere play thing of vested interest. The ancient quest of the Hindus, the quest for Satyam, Sivam, Sundaram-Truth, Good-Faith and Beauty - had disappeared and in its place, misguided faith burned like a great lamp of oil that gave little light but a great deal of smoke. It is this smoke which is still pouring over India and making it stiffing."

Ram Chandra Prasad in his book
"Early English Travellers in India"

OUR THANKS TO

This number could not have been completed without the help of following sympathisers.

1. All contributions to this number
2. Mr.S.G. Pendse and Mr. Gokhale of M/s. Cyclotype for typing.
3. Mr.Mehendale & Mr.Vaidya for proof reading.
4. Mr. VilasR. Sangurdekar
5. Jolly Offset for printing the cover page.

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"It was India, not Greece, that taught Islam in the impressionable years of its youth, formed its philosophy and esoteric religious ideals and inspired its most characteristic expression in Literature, art and Architecture."

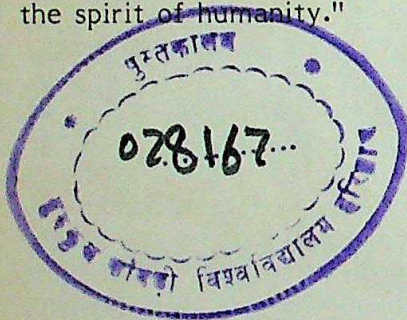
E.B. Havell -
"Aryan Rule in India"

"India is a temple of humanity where you must walk in with bare and sincere heart."

Ilya Ehremburg

"From Persia to the Chinese Sea, from icy regions of Silberia to the Islands of Java and Borneo, from Oceania to Socotra, India has propagated her beliefs, her tales, and her civilisation. She has left indelible imprints on one-fourth of the human race in the course of a long succession of centuries she has the right to reclaim in universal history the rank that ignorance has refused her for a long time and to hold her place amongst the great nations summarising and symbolising the spirit of humanity."

Sylvian Levi
(Italy)



Institute
for Rewriting
Indian History

THANE-branch...

Compiled
1939-2000

